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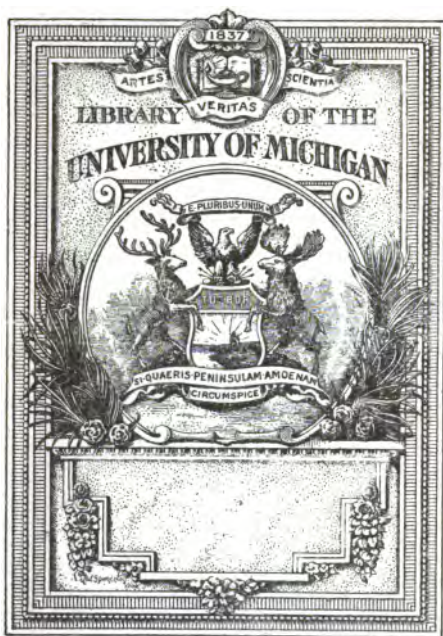
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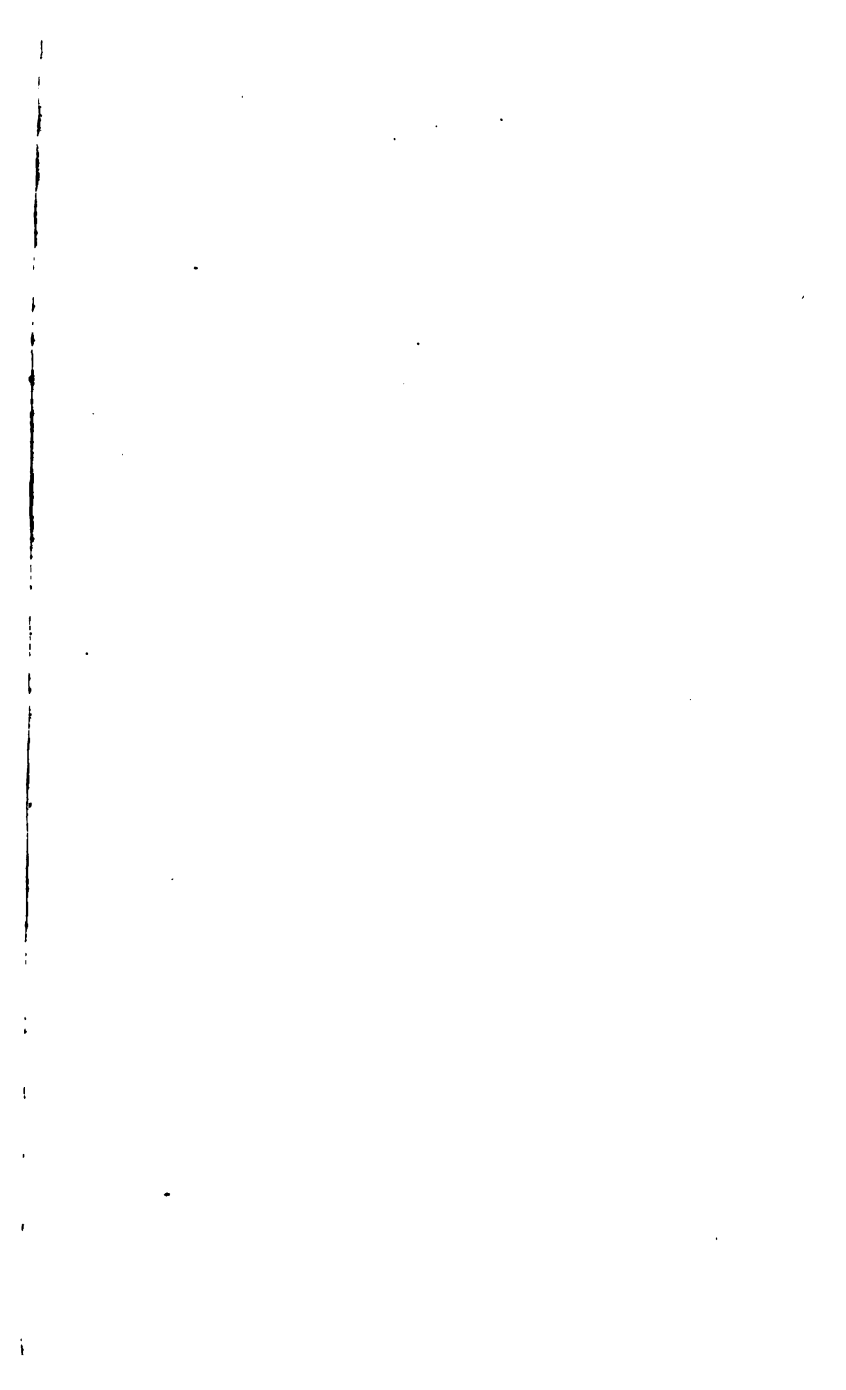


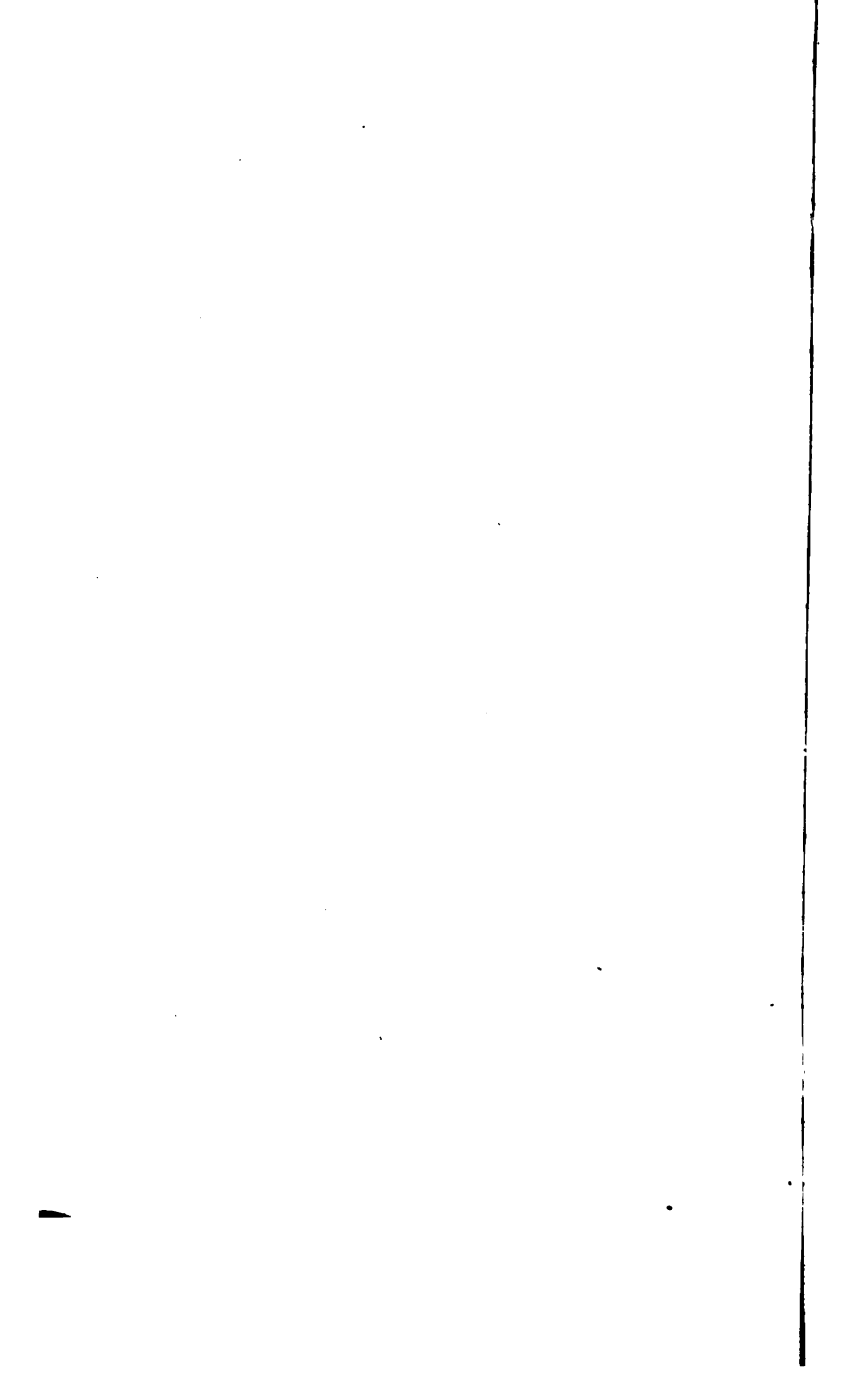


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# FRIENDS IN COUNCIL.

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BOOK II.



“ It is good, in *Discourse*, and Speech of Conversation, to vary,  
“ and intermingle Speech of the present Occasion with Argu-  
“ ments; Tales with Reasons; Asking of Questions, with Telling  
“ of Opinions; and Jest with Earnest: For it is a dull Thing to  
“ Tire, and as we say now, to Jade, anything too far.”

BACON. *Essay of Discourse.*

# FRIENDS IN COUNCIL:

A SERIES OF READINGS

AND DISCOURSE

THEREON

38003

By  
Arthur Helms



BOOK THE SECOND

LONDON

WILLIAM PICKERING

1849



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## CHAPTER I.



AM again enabled to give some account of the readings and conversations at Worth Ashton during another summer.

I need not say much in the way of introduction, having before described our friendly council and the place of our meeting. There was but little alteration in the latter, except that Milverton had put up a sun-dial in the centre of the lawn, with the motto, "*Horas non numero nisi serenas,*" which, I remember, gave occasion to Ellesmere to say, that for men the dial was either totally useless or utterly false. The only change about us was, that the animal part of our audience had greatly increased ; for Milverton took much pleasure in observing the ways of animals, and Ellef-

mere, like some other great lawyers of past and present days, was very fond of live creatures of all kinds,—men, women, and children excepted, as I used to tell him. The most extraordinary packages marked “with great care” and given into the especial custody of railway guards, used to come down from time to time, containing purchases made by Ellesmere at Hungerford market in his walks home from Westminster to his chambers. There was a Newfoundland puppy of remarkable sagacity, which already had the upper hand of Rollo; then there were pigeons, guinea-pigs, a jackdaw, and a gorgeous peacock that took his station on the low wall bounding the lawn and displayed his imperial self to the admiration of all beholders. There were curious fowls of various kinds, and last, though not the least favoured, a hedgehog which Ellesmere had sent (as if we could not find plenty of them in the country) and which he called “his learned friend,” and the rest of the family called Snooze-lem. Milverton received all these presents with wonderful equanimity; and Ellesmere thus emboldened, was now threatening to send down a raven whenever he could meet with one of sufficient intelligence to be worthy of the party.

The human part of our friendly council seemed to me more worn and altered than one expects to find people in the course of a year. At least I thought so of the young men; (young men I am always calling them, though I suppose nobody else would) and I found afterwards that they thought the same of me. The winter of 1846 and the spring of 1847 will long be remembered. The famine in Ireland and the distress here, had pressed on the minds of all men who had to deal with it or to think about it, either publicly or privately. In our own district, we had suffered much privation in a quiet way, and the whole minds of those who could do so, had been given to meet it. It was the same, I suppose, with most people who had either property, or office of any kind, lay or clerical, bringing upon them the additional responsibility which such times induce. The general distress and difficulty had, I suspect, weighed much even upon Ellesmere, though if you had asked him the question, he would have declared that he neither respected, liked, nor cared for, the public; and that he left all such notions to demagogues and philanthropists, vowing that he belonged as little to the one of these classes as to the other.



Our first meeting was on a fine afternoon (a Saturday) exactly at the old place on the lawn where we had broken up our last friendly council of the preceding year. It was the first day this summer that Ellefmere had been able to come, and Milverton had taken care to give me due notice of our friend's coming. I found them already seated. Ellefmere really looked pleased to see me.

ELLESMERE. Well, my dear Dunsford, I hope you are glad to see me again, and that you will give me better welcome than you have counselled Milverton, I hear, to give to some of the creatures with which I have enriched his lawn and farm-yard, and enlivened your country dulness. Love me, not only love my dog, but my pig, my guinea-pig that is to say, my pigeons, and my hedgehog. A London pigeon is very good society for you country people: it could tell you a great deal, perhaps, about the prices of stock it had carried at various times, or the way of living at St. Giles's. I have a great mind to choose some nice animals for your place—a couple of young wolves now would do charmingly for the vicarage.

DUNSFORD. No, come yourself, and bring the whole of your bar with you instead: I had rather take the chance of that than of the animals you would be kind enough to provide for me.

ELLESMERE. Well, well, I will be merciful if you

promise not to préjudice Milverton against my pets. But we must not talk any more just now. Let us have our reading. I must be off at six o'clock on Monday, so we must have the reading this afternoon. Now, Milverton, what is it to be? Something, I suppose, as novel and refreshing as your first essay of last summer. There is no end to your audacity in the choice of hacknied subjects. I think you take a pride in it.

MILVERTON. No, indeed; but they do not appear hacknied to me. However, I am not going to inflict any hacknied subject upon you now. It is to be an essay on Reading. I will begin at once.

Hereupon Milverton read to us the following essay.

READING.



AS the world grows older and as civilization advances, there is likely to be more and more time given to reading. In several parts of the earth where mankind are most active, and where the proportion of those who need to labour by their hands is less than in other countries, and likely to go on becoming less, the climate is such as to confine, if it does not repress, out-of-door amusements: and, in all climates, for the lovers of ease, the delicate in

health, the reserved, the fastidious and the musing, books are amongst the chief sources of delight, and such as will more probably intrench upon other joys and occupations than give way to them.

Notwithstanding this, the ethics of study, if I may use such a phrase, have been little considered; and those pursuits over which we might have more efficient control than most others, are left to chance as regards their origin, their conduct and their end.

It appears to me remarkable that this subject should have been so little touched upon. Other subjects which are akin to it, but yet very different, have been largely investigated. But you will not find in treatises upon education, upon professions, or upon general knowledge of life, any connected considerations with regard to the ethics and methods of private study. Bacon's "Advancement of learning" is treated as a book belonging to the learned; and, besides, it deals with universals rather than with particulars; indicates the sluggishness, the hindrances, and the course, of the main rivers of knowledge; not busying itself with the local fortunes of small streams, retired rivulets and quiet pools, without which, however, these main rivers would float down no argosies towards the sea of time.

Gibbon says, "After a certain age, the new publications of merit are the sole food of the many." A farcastic person would perhaps remark, that the words "of merit" might be omitted without injury to the truth of the sentence. But that would be too severe ; for the publications of merit do mostly obtain some hearing in their own day, though a very disproportionate one to what they should have ; as it is exceedingly difficult, even for highly-cultivated persons, to make good selection of the nascent fruits and flowers of literature amidst the rank herbage of the day.

Before entering upon the mode of managing study ; or perhaps I ought to use the word reading, instead of study, (for it would be quite wrong to suppose that the following remarks apply to professed students only) it would be well to see what does really happen in life as regards the intellectual cultivation of most grown-up people. I ask them, Is it not mainly dependent upon chance ? The professional man, wearied with the cares and labours of his office or employment, when he comes home, takes up whatever book may happen to be the reading of his wife, or mother, or daughters : and they, for women are often educated in a way to avoid method and intellectual strength of any kind, are probably

contented with what the circulating library affords, and read according to the merest rumour and fashion of the present hour. Again, what is called light literature (how it has obtained or maintained that name is surprising) criticisms, scraps, tales, and the like, is nearly the sole intellectual food of many intelligent persons. Now, without undervaluing this kind of literature, which improved as it would be if addressed to a class of persons who were wont to read with wisdom and method, would be very serviceable to those persons; we cannot say but that to make such literature the staple of the mind is unworthy and frivolous in the extreme.

I believe, however, that many persons are aware how indifferently they are spending their time in the way they read at present; and I shall not labour any more at this part of the subject, but come at once to what appears to me the remedy for the evil: which is, that every man and every woman who can read at all, should adopt some definite purpose in their reading—should take something for the main stem and trunk of their culture, whence branches might grow out in all directions seeking light and air for the parent tree which, it is hoped, might end in be-

coming something useful and ornamental, and which, at any rate, all along, will have had life and growth in it.

I do not think that this is too great a task for the humblest reader. At the same time I am not prepared to show how this purpose may be secured in all cases, which must be left to disposition, to what we call chance, to peculiar facilities of any kind afforded to the reader in any one direction. It is so in the choice of a career in life, which is not always determined by a rigid and wise choice, made at once and fully persevered in; but, on the contrary, there may be many false starts and, occasionally, abrupt changes; still there is such a thing for each man as a career which might be pursued with some method by him, and which would lead to what is called worldly success. So, in reading, it would be folly to attempt to lay down some process by which every man might ensure a main course of study for himself; but only let him have a just fear of desultory pursuits, and a wish for mental cultivation, and he may hope at some time or other to discern what it is fittest for him to do. And if he does not, but pursues anything with method, there will be some reward for him, if not the highest.

If we consider what are the objects men pursue, when conscious of any object at all, in reading, they are these: amusement, instruction, a wish to appear well in society, and a desire to pass away time. Now even the lowest of these objects is facilitated by reading with method. The keenness of pursuit thus engendered enriches the most trifling gain, takes away the sense of dulness in details, and gives an interest to what would, otherwise, be most repugnant. No one who has never known the eager joy of some intellectual pursuit, can understand the full pleasure of reading.

In considering the present subject, the advantage to the world in general, of many persons being really versed in various subjects cannot be passed by. And were reading wisely undertaken, much more method and order would be applied to the consideration of the immediate business of the world; and there would be men who might form something of a wise public with regard to the current questions of the day, such as railways, politics, finance, and the condition of Ireland.

It must not be supposed that this choice and

maintenance of one or more subjects of study must necessarily lead to pedantry or narrowness of mind. The Arts are sisters; Languages are close kindred; Sciences are fellow workmen: almost every branch of human knowledge is immediately connected with biography; biography falls into history which, after drawing into itself various minor streams, such as geography, jurisprudence, political and social economy, issues forth upon the still deeper waters of general philosophy. There are very few, if any, vacant spaces between various kinds of knowledge: any track in the forest, steadfastly pursued, leads into one of the great highways; just as you often find, in considering the story of any little island, that you are perpetually brought back into the general history of the world, and that this small rocky place has partaken the fate of mighty thrones and distant empires. In short, all things are so connected together, that a man who knows one subject well, cannot, if he would, fail to have acquired much besides: and that man will not be likely to keep fewer pearls who has a string to put them on, than he who picks them up and throws them together without method. This, however, is a very poor metaphor to re-



present the matter; for what I would aim at producing, not merely holds together what is gained, but has vitality in itself, is always growing. And anybody will confirm this, who, in his own case, has had any branch of study or human affairs to work upon; for he must have observed how all he meets seems to work in with, and assimilate itself to, his own peculiar subject. During his lonely walks, or in society, or in action, it seems as if this one pursuit were something almost independent of himself, always on the watch, and claiming its share in whatever is going on.

Again, by recommending some choice of subject and method in the pursuit of it, I do not wish to be held to a narrow interpretation of that word "subject." For example, I can imagine a man saying, I do not care particularly to investigate this or that question in history; I am not going to pursue any branch of science; but I have a desire to know what the most renowned men have written: I will see what the twenty or thirty great poets have said; what in various ages has appeared the best expression of the things nearest to the heart and fancy of man. A person of more adventure and more time might seek to

include the greatest writers in morals or history. There are not so many of them. If a man were to read a hundred great authors, he would, I suspect, have heard what mankind has yet had to say upon most things. I am aware of the culture that would be required for such an enterprize; but I merely give it as an instance of what may justly come under the head of the pursuit of one subject, as I mean it, and which certainly would not be called a narrow purpose.

There is another view of reading which though it is obvious enough, is seldom taken, I imagine, or at least acted upon; and that is, that in the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which, at various times and amidst all the shifting of circumstances, we might be sure of drawing some comfort, guidance and sympathy. We see this with regard to the sacred writings. "A word spoken in due season, how good is it!" But there is a similar comfort on a lower level to be obtained from other sources than sacred ones. In any work that is worth carefully reading, there is generally some-

thing that is worth remembering accurately. A man whose mind is enriched with the best sayings of the poets of his own country, is a more independent man, walks the streets in a town, or the lanes in the country, with far more delight than he otherwise would have ; and is taught by wise observers of man and nature, to examine for himself. Sancho Panza with his proverbs is a great deal better than he would have been without them : and I contend that a man has something in himself to meet troubles and difficulties, small or great, who has stored in his mind some of the best things which have been said about troubles and difficulties. Moreover, the loneliness of sorrow is thereby diminished.

It need not be feared that a man whose memory is rich in such resources, will become a quoting pedant. Often, the sayings which are dearest to our hearts, are least frequent on our lips ; and those great ideas which cheer men in their direst struggles, are not things which they are likely to inflict by frequent repetition upon those they live with. There is a certain reticence with us as regards anything we deeply love.

I have not hitherto spoken of the indirect advantage of methodical reading in the culture of

the mind. One of the dangers supposed to be incident upon a life of study is, that purpose and decisiveness are worn away. Not, as I contend, upon a life of study, such as it ought to be. For pursued methodically there must be some, and not a little, of the decision, resistance and tenacity of pursuit which create, or further, greatness of character in action. Though, as I have said, there are times of keen delight to a man who is engaged in any distinct pursuit, there are also moments of weariness, vexation, and vacillation, which will try the metal in him and see whether he is worthy to understand and master anything. For this you may observe, that in all times and all nations, sacrifice is needed. The savage Indian who was to obtain any insight into the future, had to starve for it for a certain time. Even the fancy of this power was not to be gained without paying for it. And was any thing real ever gained without sacrifice of some kind?

There is a very refined use which reading might be put to ; namely, to counteract the particular evils and temptations of our callings, the original imperfections of our characters, the tendencies of our age, or of our own time of life.

Those, for instance, who are versed in dull crabbed work all day, of a kind which is always exercising the logical faculty and demanding minute, not to say, vexatious criticism, would, during their leisure, do wisely to expatiate in writings of a large and imaginative nature. These, however, are often the persons who particularly avoid poetry and works of imagination, whereas they ought, perhaps, to cultivate them most. For it should be one of the frequent objects of every man who cares for the culture of his whole being, to give some exercise to those faculties which are not demanded by his daily occupations and not encouraged by his disposition.

Hitherto, the inducements I have brought forward for more fixedness of pursuit and soundness of method in reading, have been, many of them, comparatively speaking, worldly and slight ones. But there are others, which if well considered, might alone suffice to change at once any habit of thoughtless and purposeless reading. We suppose that we carry our moral nature to another world; why not our intellectual nature;—further, why not our acquirements? Is it probable that a man who has scorned here all advantages for commune with the works of God, is at once to

be enlightened as if he had done his duty to the intelligence within him or about him? It may be noticed that, as far as we can discern, the same physical laws govern the most distant parts of creation, as those which prevail here. Moreover, what we call Nature, or Providence, is thrifty as well as liberal—has apparently given to man no more faculty than he fully needs. May not a similar divine frugality—perhaps an essential element for the furtherance of life and the development of energy pervade creation? These, however, are very serious topics; and I am afraid of being presumptuous in talking about them. But we must remember that there may be presumption in making too little, as well as in making too much, of knowledge. Added to which, and here I am in much less fear of what I say, I have no doubt that sound intellectual culture is in brotherhood with the best moral culture. Accuracy, for instance, is the prose of truth. And there is a humility which is one of the best things for the mind as well as the soul of man; and may come through either inlet.

At any rate we cannot be wrong, whether we are professed students, or soldiers, or men of the world, or whatever we are, in endeavouring to

make the time we give to books a time not spent unprofitably to ourselves and our fellow-creatures; and this will never be the case, if we are the victims of chance in what we take up to read; if we vacillate for ever in our studies, or if we never look for any thing in them, but the ease of the present moment, or the gratification of getting rid of it insensibly.



ELLESMERE. I like that Essay.

DUNSFORD. So do I.

MILVERTON. I knew you would, because you have no need of the advice given in it, both of you being careful readers, and choice in what you read. Indeed Ellesmere carries this to an excess, and so misses reading some of the best works of the day.

ELLESMERE. Yes, but what trash have I not avoided reading? How many works have I escaped the knowledge of, which you would give a great deal to forget? And at least, Milverton, I always read my friends' books, whether they are treatises on labour, tragedies, or the densest political economy.

But to pass from me and my doings to the subject before us. The most important part of it to my mind is one which you have but lightly alluded to: I mean the

advantage which would arise, if the common affairs of the world were studied methodically. As it is, men read a clever article in a newspaper or review, or enter into an animated conversation about some common topic of the day, and then they wait for another clever article or review, or another chance conversation, not bringing any study to bear upon the subject meanwhile. Hence opinions on public affairs are formed by chance; and statesmen and legislators have a much less enlightened public to appeal to than they might have.

MILVERTON. Very true: and a much less enlightened circle to choose their official men from. An improvement, however, in this respect, is but one of the advantages which would arise from more methodical reading. If there were even but a small part of the public that cared for its own education, many of the works of history which have been addressed to the world, would never have been written so carelessly, or would at once have been found out.

DUNSFORD. Then again, in science, the result of anything like methodical reading amongst a large number of persons might carry us forward with greatly accelerated rapidity.

When you mention the serious considerations, Milverton, which might induce more wisdom in reading, you should not omit to point out that each man has but a certain limited portion of time and energy in this world; and surely the knowledge of this fact ought to make us careful in what we give our attention to. We cannot afford to throw it away.



MILVERTON. Men seldom feel as if they were bounded as to time; they think they can afford to throw away a great deal of that commodity, thus showing unconsciously even in their trifling the sense that they have of their immortality.

ELLESMERE. There is one thing, Milverton, you seem to me to have omitted entirely; namely, that this methodical reading you recommend would ensure some digestion of what is read—would necessitate some thinking. You recollect what Hobbes used to say “that if he had read as many books as other men, he should have been as ignorant as they,” clearly implying that reading is sometimes an ingenious device for avoiding thought.

MILVERTON. Well, I think you might have inferred as much from my Essay.

DUNSFORD. You are quite right, Milverton, in suggesting that we should commit to memory some part of what we like in reading. Now, this very day, as I was coming across the common, perhaps it was that I walked with more difficulty than usual, I bethought me that I was rapidly descending into old age, and the thought was not a pleasant one. It set me, however, about thinking of Cicero’s “De Senectute,” and then to repeating large portions of that beautiful and comforting treatise, not failing at the same time to remember what might have been added by a Christian. Before I reached your house I had forgotten my own little trouble about old age, and was deep in Cicero.

ELLESMERE. You see also, Milverton, that another of your theories holds good in this case, for Dunsford

does not attempt to quote upon us his passages of Cicero, whether from the passages being too dear to him to quote, or that he believes, in which he would not be far out, that some of us would be unable to construe them, I leave you to guess.

MILVERTON. Do not you both agree with me in this part where I say, that when a man has some object in study, all things seem to fall in with it?

ELLESMERE. Yes, they do wonderfully.

MILVERTON. I found a curious instance of that the other day. It is in the Manuscripts of Las Casas in which, giving an account of his conversion to the cause of the Indians, he says of himself, "From the first hour that he (Las Casas) began to dispel the clouds of that ignorance (his former opinion in favour of Indian slavery) he never read in Latin or Spanish any book, and the books that he read in 44 years were infinite in number, in which he did not find either reason or authority to prove and corroborate the justice which those Indian nations had on their side, and to condemn the injustice and evils and injuries which have been done to them."\* I copied out the passage because I thought it would interest you.

ELLESMERE. Yes; I can imagine that the good fa-

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\* Desde la primera hora que comenzó á deshechar las tinieblas de aquella ignorancia nunca leyó en Libro de latin ó de romance, que fueron en cuarenta y cuatro años infinitos, en que no hallase ó razon ó authoridad para probar y corroborar la Justicia de aquellas Indianas Gentes, y para condenacion de las injusticias que se les han hecho y males y daños.

ther found in "the sainted Thomas," for I suppose that was *the* book of those days, many a sentence which seemed written purposely for the behoof of the Indians.

DUNSFORD. I think, Milverton, you might have given us some noble quotations from Bacon, or Cicero, about the grandeur and the comfort of study.

MILVERTON. No: if I had given you anything, it would have been from a more unfrequented source; and if you like, I will do so now (here Milverton called to his servant and requested him to bring Hazlitt's Lectures on the Elizabethan Writers).

ELLESMERE. What a learned young man that servant of your's is! What a profound acquaintance he seems to have with the outfides of books, which after all is the safest and the pleafantest kind of book-knowledge.

MILVERTON. I think you might extend your commendation to a knowledge of the title pages,—but here he comes with the book. I will read you the passage I alluded to.

"They (books) are the nearest to our thoughts: they  
"wind into the heart; the poet's verse slides into the  
"current of our blood. We read them when young,  
"we remember them when old. We read there of  
"what has happened to others; we feel that it has hap-  
"pened to ourselves. They are to be had everywhere  
"cheap and good. We breathe but the air of books:  
"we owe everything to their authors, on this side bar-  
"barism; and we pay them easily with contempt, while  
"living, and with an epitaph, when dead! Michael

“ Angelo is beyond the Alps ; Mrs. Siddons has left the  
 “ stage and us to mourn her loss. Were it not so, there  
 “ are neither picture-galleries nor theatres-royal on Salis-  
 “ bury-plain, where I write this ; but here, even here,  
 “ with a few old authors, I can manage to get through  
 “ the summer or the winter months, without ever know-  
 “ ing what it is to feel ennui. They sit with me at  
 “ breakfast ; they walk out with me before dinner. Af-  
 “ ter a long walk through unfrequented tracts, after  
 “ starting the hare from the fern, or hearing the wing of  
 “ the raven rustling above my head, or being greeted by  
 “ the woodman’s ‘ stern good night,’ as he strikes into  
 “ his narrow homeward path, I can ‘ take mine ease at  
 “ mine inn,’ beside the blazing hearth, and shake hands  
 “ with Signor Orlando Friscobaldo, as the oldest ac-  
 “ quaintance I have. Ben Jonson, learned Chapman,  
 “ Master Webster, and Master Heywood, are there ; and,  
 “ seated round, discourse the silent hours away. Shak-  
 “ speare is there himself, not in Cibber’s manager’s coat.  
 “ Spenser is hardly yet returned from a ramble through  
 “ the woods, or is concealed behind a group of nymphs,  
 “ fawns, and satyrs. Milton lies on the table, as on an  
 “ altar, never taken up or laid down without reverence.  
 “ Lyly’s Endymion sleeps with the moon, that shines  
 “ in at the window ; and a breath of wind stirring up at  
 “ a distance seems a sigh from the tree under which he  
 “ grew old. Faustus disputes in one corner of the room  
 “ with fiendish faces, and reasons of divine astrology.  
 “ Bellafront soothes Mattheo, Vittoria triumphs over her

“judges, and old Chapman repeats one of the hymns of  
“Homer, in his own fine translation! I should have no  
“objection to pass my life in this manner out of the  
“world, not thinking of it, nor it of me; neither abused  
“by my enemies, nor defended by my friends; careless  
“of the future, but sometimes dreaming of the past, which  
“might as well be forgotten.”

ELLESMERE. A great many of the gentlemen alluded  
to by Hazlitt are quite unknown to me, but he has  
brought out his own feelings so admirably that I do not  
need to know the particular instances.

Here it was necessary that I should return home,  
and I accordingly took leave of my friends after  
arranging to have another meeting soon.



## CHAPTER II.

THE next time I came over to Worth Ashton, to meet Ellesmere and to hear a chapter read, it was a mild dull day; and as we had long been looking out for such a day, to go upon the downs, we resolved to take this opportunity; so, after Milverton had let the dogs loose, we all sallied forth. It was our intention to choose for our place of reading some tumuli which are at no great distance from Worth Ashton. We had a good deal of conversation in the course of our walk, which Milverton thus began.

MILVERTON. I have had such trouble to let that dog loose. He seemed to know that we were going out upon the downs, which he greatly approves of; and he was so impatient that I could not get at his collar to undo it. I thought all the time how like I was to Pope Pius the Ninth, who must have much the same difficulty in keeping his Italians quiet enough for him to free them.

ELLESMERE. That is true, I dare say; but I do not

know enough of Italian politics to pronounce any thing about them. However, I can see it is a grand thing to have a Pope "of some mark and likelihood" in our times. It gives new life to Politics.

MILVERTON. And not to politics only.

ELLESMERE. Well, we shall see. These are matters we shall hear much of in our time. Meanwhile, let us drink in some of this delightful air. Look at that ungainly puppy trying to catch the thistle-down as it steals up the hill. What is it? Oh! I see, a seed in the middle and this feathery stuff round it, so that the seed may be carried hither and thither. Not unlike many a book—one idea in it, and some airy stuff round it, and so it floats along merrily enough.

MILVERTON. Carry out the simile a little further, my critical friend. What animal is it that feeds upon the parent of the thistledown? Is it a like creature that devours the authors of the books?

DUNSFORD. I think, Ellesmere, you have not gained much by your attack upon Milverton's tribe.

ELLESMERE. I wonder, now, are authors fonder of their books than painters of their pictures?

MILVERTON. I suspect it is not a very lasting fondness, even when it is a fondness in either case. But there is a great difference between the two things.

ELLESMERE. Yes; for in the picture you have the thing actually made by its author, which he touched, which was for a long time in his presence. Let us think of that when we look at a great picture. It is

a relic of the great artist. It was one of his household gods for a time.

MILVERTON. I often think what interest there is in a picture quite independent of its subject, or its merit, or its author. I mean the interest belonging to the history of it, as a work of some one man's labour. I can imagine he was so joyous in the beginning of it: the whole work was already done, perhaps, in his mind, where the colours are easily laid on, while the canvass yet was white. Then there were the early sketches. He finds the idea is not so easy after all to put on canvass. At last a beginning is made; and then the work proceeds for a time rapidly. How often he draws back from the canvass, approaches it again, looks at it fondly yet wistfully, as a watching mother at a sick child. He is interrupted, tries to be courteous or kind, as the occasion requires, but is delighted when the door closes and leaves him alone with the only creature whose presence he cares much for just now. All day long his picture is with him in the back ground of his mind. He goes out: the bright colours in the shops, the lines of buildings, little children on the door-steps, all show him something; and when he goes back, he rushes into his painting-room, to expend his fresh vigour and his new insight upon the work of his heart. So it goes on. Let us hope that it prospers. Then there comes a time when the completion of the picture is foreseen by him, when there is not much room for more to be made of it, and yet it is not nearly finished. He is a little weary of it. Observe this,



Ellesmere, there is the same thing throughout life, in all forms of human endeavour. These times of weariness need watching. But our artist is patient and plods on. The end of the drama approaches, when the picture is to go into a gilt frame, and be varnished, and hung up—like the hero of a novel upon whom a flood of good fortune is let in at last.

ELLESMERE. Stop here. Do not let us have the “decline and fall” of the picture; when it comes to be a target for children, or subsides into the corner of an old curiosity shop.

MILVERTON. No. Besides it would not be fair to take the unsuccessful pictures only. How many are delicately cared for and tended in lordly galleries, and hear choice words of praise and nice criticism from the lips of the wise and the beautiful; and are the pets of the world. But the history of any picture before it left the artist's studio, would be enough, if we could know it all, to interest us greatly even where the picture was but a poor thing—a wish rather than a deed.

ELLESMERE. Let us sit down here.

DUNSFORD. Yes.

ELLESMERE. Get away, Rollo! Did you see that dog nearly upset me, coming to shake hands, as their way is, with his mouth. What was it we were talking about before we sat down? Ah, pictures. I was going to say all the London world now are discussing the designs for the new Houses, and people are very full of suggestions for great historical pictures. There is one comfort, we

shall not be troubled with Madonnas. I confess I am wearied with Madonnas. If I were an autocrat I would say "Let there be no more Madonnas painted : " we have had enough of them."

MILVERTON. At the time the great ones were painted, there was a religious intent in the painter and in those for whom he painted, which prevented their looking at a Madonna as a mere work of art. Hence they were not wearied at the repetition.

DUNSFORD. There is one sacred subject which seems to me amongst the most touching, if not the most sublime, that we can imagine. And yet it is not altogether what can be made of it in a picture that I mean. The scene is one for the mind to work out in all its fulness, and soon outstrips whatever even a Rembrandt can give us. It is "the woman taken in adultery." I often picture that scene to myself—the majestic figure of the divine Pardoner : the shrinking, downcast, shame-burnt woman : the crowd of accusers and of unloving bystanders fading away awestricken at the hideous phantoms of their own guilt. For then, perhaps, before each man rose his own sin, not as it lies compressed in any one human heart, a little thing, but vast, unmeasured, darkening the way before him. Their murders and their adulteries then appeared to those who thought they knew not the words murder and adultery as touching them : nor did they as the world knows them. Here stood the man who had been guilty of many things, but whom guilt had not made tolerant. He

vanished in affright. Here was the strict, precise, self-righteous man, whose want of charity suddenly made visible to him was an abyss to look into, which fascinated and appalled him. And he wandered away he knew not whither. Here were those who were strong, inasmuch as they had not been tempted : and they saw for a moment their future selves, or what men such as they might come to; and hurried away sick at heart and shuddering, as one belated whom the lightning tells suddenly that he has been walking with heedless unconcern through mountain passes needing by daylight the nicest and the firmest footstep. And then I think I see at the edge of the crowd a young girl who had come, not from malice or ill will, but with a curious wish to see something of human suffering. And she too moves away like the rest, but not aghast with horror like them, and yet with sorrow, shame, and wailing, in that she had not pitied more.

We were silent for a time, and resumed our walk in silence, nor do I recollect any more of our conversation till after Milverton had read to us the following essay on giving and taking criticism.

## ON GIVING AND TAKING CRITICISM.



SCARCELY know of anything more valuable to a man than his opinions and his judgments, or of more importance to others. Whether it is that I myself am very slow to form opinions, or that they really are very difficult to attain, they certainly appear to me great acquisitions. Often like other acquisitions,—houses, lands, honours, children, money,—these opinions are a great care, and a great trouble; but still they are acquisitions: and it seems to me that any man who wastes his opinions by injudicious scattering, or by throwing them out before they are complete, is a sad spendthrift. And if he pretends to have opinions and utters remarks that appear like judgments when he has them not, he may remind his hearers somewhat of a coiner and utterer of false money.

I suppose, however, that many of those who criticise much do not opine or judge, but only talk. There is, too, a flow of criticism with some men, like the poetry of improvisatori, neither good

nor altogether bad, having no deep meaning or purpose in it, bearing marks of no correction, being something like the talk of parrots, except that it lacks the force which belongs to repetition.

There are two characteristics which I think may be observed in the conduct of those who form opinions substantially for themselves. These persons are either very reticent about their opinions; for having worked at them, and, perhaps, suffered for them, and knowing, too, how much there is to be said on the other side, it is not play with such people to produce their opinions: (they would as soon expose their cherished feelings) or, on the other hand, if they have once expressed these opinions, you are very likely to perceive a constant reference to them, and you find that the holders of opinions thus formed, do not soon tire of them. The formers, therefore, of their own opinions are slow to utter and likely to repeat.

Man's criticism has chiefly had for its objects the appearances of nature and the characters of other men and their doings. When we think what, for centuries, was the criticism upon nature among people fully equal to ourselves; how they pronounced without the slightest experience upon the gravest matters; how they put words for

facts, declaring that bodies descended because it was the nature of bodies to descend, or dicta of that kind ; it may occur to us how often in questions of social and political life, and the judgment of character, we may be exercising a similar rashness and indiscretion. When you have an opportunity of looking well into any one human character, you may see meanness and generosity, sensuality and abstinence, softness and ferocity, profound dissimulation and extreme imprudence all mixed up in one man. And I have seen in the same character great sensitiveness, lively appreciation of difficulties and defects, and extreme fastidiousness, joined to the utmost tenacity of purpose—a combination like that of a bull-dog's head to the shivering delicate body of an Italian greyhound. These strangely intermingled characters are then thrown amidst the ever varying circumstances of life ; and we, the bystanders, having a partial view of the circumstances and no conception of the original texture of the character, and judging it by an artificial standard of our own, pronounce opinions formed, perhaps, in the greatest haste, and in answer to somebody else,—fatal opinions on our fellow-men.

There is one thing which I imagine has much

perplexed men in judging of character, and made their judgments often very absurd. I allude to their habit of nice division of qualities and temperaments, about which they talk as if each were a thing by itself and had not entered into almost indissoluble connection with the rest. For example, I imagine that strength of mind is often accompanied by, perhaps we ought to say, absolutely connected with, strength of passions. The critic takes the life and conduct of a man in whom such a combination exists, and talks of him as if he had had originally the sagacity and the force of mind, but that all the passions were acquired, or, vice versa, gives the Passions and makes the judgment acquired; or, at any rate, sees no wholeness in the character. A forcible instance of the kind of character I mean, occurs to me in the person of one of our greatest kings, Henry the Second. In him extreme sagacity and great nobleness of mind were joined with the utmost violence of passion. In reading the history of his reign, we find him at whatever part of his dominions his presence is wanted, conducting his affairs with the utmost ability, with almost ability enough to counteract the evils which his passions had raised against him. In business,

in pleasure, in study, he would be foremost. Strange to say, he was one of the most prudent men of his time; and his treaties, especially after conquest, are surprising for their moderation. Then we have an account of him on the floor gnawing straws like a maniac, in excess of uncontrollable passion. Such a man, if he has children, is likely to have a strange fierce brood like himself; and they will not diminish his troubles or fail to call out all the points of his character. Now what I mean as regards the criticism on such characters, and perhaps on all characters, is that we canvass bit by bit, quality by quality, instead of looking at the whole as a whole. I suspect that what we call Nature is very sparing in giving unqualified good. She lays down a bark of great capacity; soundly and wisely builds it; but then freights it, perhaps, with fierce energies and leaves it to stormy impulses, which carry it out into the wildest seas; and what the result will be, may depend on a very slight balance of favourable and unfavourable endeavours and influences. Extremely foolish criticism is likely to be uttered by those who are looking at the labouring vessel from the land.



The great deficiencies in criticism throughout all ages have been a deficiency of humility, a lack of charity, and a want of imagination. The absence of humility in critics is something wonderful. The fly on the axle of the chariot in Esop's fables, though he made a foolish and vain-glorious remark in observing what a dust he raised, was not so absurd as the wren would be, who, perched upon the unconscious eagle, should suppose that he keeps the eagle down, and should talk accordingly. Men who work must expose something to criticism; and the wider and greater their transactions, the more surface there is likely to be exposed. The larger the fortrefs, the greater the choice of attack. The smaller kind of critics, like ancient Parthians, or modern Cossacks, hover on the rear of a great army, transfix a sentinel, surprise an outpost, harass the army's march, afflict its flight; but they rarely determine the campaign. It hardly becomes them to claim the honors of the steady legionary.

I have said that criticism has very frequently lacked imagination as well as charity and humility. In no respect will this combined deficiency be better perceived than in considering the way in which men persist in commenting upon the

works of others from their own peculiar ground and point of view. They will not exercise a charitable imagination, and look at what is done with due regard to the doer's drift and conception. Their own conceits perplex and flutify their judgment.

Of the difference between acting and criticising action, you will be easily convinced, if you observe what an immediate change comes over the spirit of those who, having been accustomed to criticise, have suddenly to work in the very vocation which they have been given to criticise. Men called to power from the ranks of opposition, afford a well known instance of this; but lower down in life, in domestic authority for example, the same phenomenon takes place. He who has been wont to pronounce so fluently upon the defects of another's rule and management, finds, when in power himself, what a different thing it is to act and to talk. His rash and heated judgment is all at once sobered by the weight of responsibility.

We may even go further in this argument, and contend that the functions of doing and criticising are not merely different but oftentimes antagonistic; for you will rarely find that a man given to criticism, does much; and, on the other hand,

that the man who does much, has not outgrown the habit of much criticism—at any rate of the ill-natured kind. It is here as elsewhere that those passions and qualities which make us injurious or offensive to our neighbour, react directly upon ourselves. An ill-tempered man often has every thing his own way and seems very triumphant; but the demon he cherishes tears him as well as awes other people. So, in criticism, he who worries others by injurious or needless remarks, ends in tormenting himself by a mean and over-solicitous care about his own thoughts and deeds; and perhaps not all the self-inflicted tortures of religious devotees have equalled the misery which men have given themselves up to from remarks of their own about themselves, and imaginary remarks on their conduct by their neighbours.

In speaking of criticism, we must not omit to mention that there is a species of it which may be called needless, as distinguished from that which is intentionally unkind. It is a great mistake to suppose that because words are used logically and may be sensible enough in themselves, that they may nevertheless not come under the

description of folly, and be liable to all that Solomon has said against foolish talk. I believe that more breaches of friendship and love have been created, and more hatred cemented, by needless criticism than by any one other thing. If you find a man who performs most of the relations of life dutifully, is even kind and affectionate, but who, you discover, is secretly disliked and feared by all his friends and acquaintances, you will often on further investigation ascertain that he is one who indulges largely in needless criticism.

Some considerable part of the troubles and perplexities of each man's mind lies in the endurance and digestion of criticism—more too, perhaps, of the criticism by anticipation, which he fancies he hears, or will hear, than from that which is actually addressed to him. Now there are several ways of dealing with any trouble or misfortune. One is, to magnify it. Machiavelli, in his celebrated letter to Vettori, after describing his sordid occupations and the company he keeps (a lime-kiln man, a butcher, and the landlord of a small country inn) says "I develop the malignity of my fortune." He thought by magnifying it to overcome it. Then there is the stoical way,

to ignore misfortune. Then there is the humorous, in which a man pretends, as it were, not to know his misfortune, or will only look at the droll side of it. Then there is the calm and business-like way of dealing with misfortune—to look at it full in the face—measure it carefully and see what good is in it, what can be done with it, and how it can be flowed away.

All the above methods may be applied to the endurance of unkind or thoughtless criticism, which, however, is generally attempted to be dealt with as if it were no evil. But making lighter of an evil than it really is, does not appear to me the safe way to suppress it. Suppose you have done any thing with large expense of labour: written a book which you have really tried to write honestly, built a house, begun to drain a moss, established a business, led an expedition, or in short done anything which has cost you thought and toil, abnegation and enterprize of various kinds—which is, indeed, a considerable part of your life: it is no good pretending that hostile and thoughtless criticism upon this work is not a painful thing. Accept it as an unpleasant circumstance; take into fair consideration the injury that it may be. This is far better than saying you do not care at all about such criticism;

and yet all the time secretly fretting at it. Several of the works above enumerated depend for their result upon opinion; and it is idle to talk about not caring for opinion in such cases. The plan is, to enlighten yourself about the meaning and force of the opinion in question. If it be sound and you feel it to be sound, profit by it; you have then counteracted some of the injury, and in this solid gain there should be compensation even for mortified vanity.

But often there is no good to be gained from the criticism: it is empty, ill-natured, untrue; and nobody knows that so well as you who have done the work criticised. This criticism is an unwelcome hindrance and an injury. But here again, what balm there is to be had upon the slightest reflection. This opinion which annoys you so much, is frequently that of one or few. You will be very cool and indifferent about the whole matter by the time it is rightly judged; I mean even if it is in your life-time. Then you are to consider that all men who do anything, must endure this depreciation of their efforts. It is the dirt which their chariot wheels throw up. You may then further consider that frequently between the doer and the critic there is a span which cannot be bridged over. It is not wise, however,

to let your thoughts go far in this direction, lest they become arrogant. But the main comfort under injurious comments of any kind is to look at them fairly, accept them as an evil, and calculate the extent of the mischief. These injurious comments seldom blacken all creation for you. A humorous friend of mine who suffered some time ago under a severe article in the first newspaper in the world, tells me that it was a very painful sensation for the first day, and that he thought all eyes were upon him (he being a retired, quiet, fastidious person) but going into his nursery and finding his children were the same to him as usual, and then walking out with his dogs and observing that they frolicked about him as they were wont to do, he began to discover that there was happily a public very near and dear to him, in which even the articles of the "Times" could make no impression. The next day my poor friend, who by the way was firmly convinced that he was right in the matter in controversy, had become quite himself again. Indeed he snapped his fingers at leading articles, and said he wished people would write more of them against him.

It may be thought that I have hitherto spoken only, or chiefly, of foolish, indiscreet, or restless

criticism ; and have omitted to point out the merits of criticism, when well directed. But I am well aware that there is a criticism which may almost be called a religious criticism ; which holds out its warnings when multitudes are mad, and when following a multitude to talk nonsense is much the same thing as following it to do evil. There is also the pious, high-built criticism, which reluctantly points out defects in those works it loves best ; and which would be silent if it were too late to be of use. There is the criticism founded upon patient research and studious deliberation, which even if it be given somewhat rudely and harshly, cannot but be useful, and which like the frost thins away the weeds which, but for its kindly nipping, would occupy the air and food wanted for the young plantation of serviceable timber. There is the loving criticism which explains, elicits, illumines ; showing the force and beauty of some great word or deed which, but for the kind care of the critic, might remain a dead letter or an inert fact ; teaching the people to understand and to admire what is admirable.

There is the every day criticism of good handy men, which is but a stepping back to look at their own and others' labours, and is the fair judgment on their joint work by a worker.



Lastly, there is the silent criticism of example, worth all the rest.



ELLESMERE. What a scandalous shame it is—(don't look so astonished, Milverton, I am not talking of the essay) what a scandalous shame it is, I say, that we should use the word puppy as we do. I have been watching our young friend there: up he flies at Rollo's ear, Rollo gives him a shake, tumbles him over and away he goes rolling down the mound. He waddles up directly, commences his attack again and is sent about his business in the same way. But he is not to be daunted. Now what a shame to make such a noble creature's name a term of reproach.

MILVERTON. Be comforted, Ellesmere; I dare say old dogs, when they have a more than usually tiresome puppy to scold, call it "young man," in their language.

DUNSFORD. I say, it is a scandalous shame that you two should be talking such nonsense when there is so much to be said about the essay.

ELLESMERE. Now, my dear Dunsford, if you think that I have hurried down by the express train this hot day to talk sense, and do criticism, you must be undeceived forthwith. Besides, what is the good of listening to essays or sermons, or moral discourses of any kind,

without attempting to act in some accordance with them. After receiving this "heavy blow and great discouragement" to inconsiderate criticism in general, would it become me to be blurting out my poor thoughts and picking an essay to pieces which orders me to pick nothing to pieces without good reason, and desires me, the critic, (not that there was any need in my particular case) to stand hat in hand before the writer, the maker of any work. For to-day I will be of Hamlet's mind, and consider that even praise may be arrogant.

DUNSFORD. Where does Hamlet say that?

ELLESMERE. He intimates something of the kind, when *Osric* brings the news of the King's wager.

*Osric*. You are not ignorant of what excellence *Laertes* is—

*Hamlet*. I dare not confess that, lest I should compare with him in excellence.

MILVERTON. I am not altogether sorry to be exempt from *Ellesmere's* criticism to-day: though, to tell the truth, I rather distrust our friend's sudden modesty, *Dunsford*.

ELLESMERE. You may take it another way if you please. There is the silent criticism of silence, worth all the rest. But if you want to know what I really have been thinking about during the reading, I will tell you; and my thoughts, though you will hardly see how, grew out of the reading in a distant way, and out of thinking where we are and what these mounds contain.

DUNSFORD. In 1837 there was—

ELLESMERE. Yes, yes, I suppose some one has routed

into these mounds ; but, please, do not tell me about it : I do not want to know. I can imagine that here were huddled together the bodies of brave men and some of their rude implements of war : and other men, as brave mayhap, who fell around here the kites fed upon ; and the army marched on ; and there was mourning on this side and rejoicing on that ; and men missed their comrades for a few days ; and these were at rest. Well, I thought of such things ; and then I wondered what they made of life in those ages ; and then I returned to present times ; and thought of our chief modern men ; and you will both be pleased to find that those I thought of were amongst your author and artist tribe.

DUNSFORD. Well that is a redeeming point in this vague thinking of yours.

ELLESMERE. You know, Milverton, your clan have always received me kindly ; and, indeed, I was fortunate enough when a younger man, to know some of the great people of old. But to come to the substance of what I was going to say, I thought that these people, though they were excellent company (they ought to be, their knowledge is more extensive and various, and in general better arranged than that of other men) yet that they were a sad hearted race—at least many of them were. And then I thought to myself ought this to be ? These men, according to our theory, get nearer to the meaning of many things. Is that meaning a sad one ? Is the great “open secret” of the world a grievous thing ? You, I know, Dunsford, imagine my thoughts to be a mass of unreasoning and somewhat hopeless

scepticism ; but I must say, at the risk of gaining some of your good opinion, that I cannot but believe that the nearer we could get to this inner meaning I have been talking of, the more comfort and joy we should find. I venture to suspect that Solomon was melancholy rather than wise, when he pronounced that Wisdom is sorrow. But it jars upon one to find that men who seem to know so much, do not make a better thing of it, themselves. These may be common-place thoughts ; but there you have what I was thinking about instead of criticising.

MILVERTON. Supposing that what you say is a fair statement of facts, there are many ways of accounting for it. The original constitution of men of genius, for it is of such, I suppose, that you are talking, may be unfavourable to joy. Though, after all, I question whether there are any persons who can be so jovial. Well then mental toil is the greatest of toil ; and naturally undermines that health which we know, is a needful element for comfort and joy. Then a man cannot serve two masters ; and consequently the worldly relations of men of genius, as of statesmen absorbed in state affairs, are very apt to become a torment to them. I do not say this as any excuse for the irregularities, as they are called, of men of genius. But it is a fact. Almost any worldly state in which a man can be placed is a hindrance to him if he have other than mere worldly things to do. Poverty, wealth, many duties, or many affairs distract and confuse him. No affairs, no distresses, no ties leave him uneducated in the most important knowledge he

can have. Then, again, though this is a difficult and dangerous subject to enter upon, men of genius have been apt to make a sad business of some of their domestic relations. Moreover, there is often a great deal in their ways of going on that provokes dislike in those around them. They are simple, child-like, — worldly wise and worldly foolish. Their foolishness is understood. They see further than those around them, but it is into a region where the others have no view, and, therefore, do not believe in the country — thinking it entirely cloud-land. While, in the near region, though the former understand that too and its just place and proportion; yet as it must be all in all to them to be thoroughly managed by them, and as they will not suffer it to be all in all, but rather depreciate it perhaps, they often miss even the proper hold of it. And for all these and many other reasons (for I do not see where we should end, if we were to go minutely into this matter) they sooner meet with the imperfections of sympathy; and find out earlier than other men that man is only partially understood, or pitied, or loved, by man; but for the fulness of these things he must go to some far-off country. And here philosophy and experience are permitted to enter into the track of piety and have their thoughts, too, of how good a thing it must be for the soul to be with God.\*

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\* Talking once with Milverton upon the same subject, he said that train of thought was based on something in Emerson's essay on Love. The following must be the passage :

ELLESMERE. There is something in all this ; but of course I did not make my remark with an utter forgetfulness of these things.

MILVERTON. I meant to begin with the more obvious part of the matter, which, however, ought not to be neglected. Now, here is a view that perhaps you have not thought of. You see some great result come from a man's work and you conclude justly enough that there are power and insight in that man. That is the main thing which is before you in thinking of him. Then you wonder his gifts do not do more. You want them to lift him up altogether. But is it unreasonable to imagine that there may sometimes be proportion in natural gifts.—for instance, that where there is great sagacity there may be great passions ; that, in short, where there are great powers there may be great inherent drawbacks.

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“ But we are often made to feel that our affections are but  
“ tents of a night. Though slowly and with pain, the objects  
“ of the affections change, as the objects of thought do. There  
“ are moments when the affections rule and absorb the man, and  
“ make his happiness dependent on a person or persons. But in  
“ health the mind is presently seen again,—its overarching vault,  
“ bright with galaxies of immutable lights, and the warm loves  
“ and fears that swept over us as clouds, must lose their finite  
“ character, and blend with God, to attain their own perfection.  
“ But we need not fear that we can lose any thing by the progress  
“ of the soul. The soul may be trusted to the end. That  
“ which is so beautiful and attractive as these relations, must be  
“ succeeded and supplanted only by what is more beautiful, and  
“ so on for ever.

I am but repeating what I have said in other words in the essay.

ELLESMERE. Yes, there is something in this. I think, however, I had in my mind men whose insight had not had much odds to contend against, but still who seem to have progressed into sadness.

MILVERTON. The traveller may come into a fine country which fills his heart with consolation, if not with joy; but he himself remains, at least for a time, travel-worn, travel-stained, with eyes that have not lost the anxious watching look of one accustomed to lie down at night in peril.

ELLESMERE. Oh I am no match for you, if you once get amongst metaphors. It is your trade. A plain man like me, who has to address plain men, like Lord Chancellors and judges, cannot ascend with these flights of yours.

MILVERTON. There are subjects the truth of which can never be so well brought out as by the aid of metaphors. Metaphors give body and circumstance to things which could not be adequately represented if discussed in cold though precise terms.

ELLESMERE. Good—that's true, I dare say. However, I still venture to think, that metaphors have done at least as much harm by introducing falsehood as they have by representing truth. But you have made a good plea, and you may indulge in as many metaphors as you like. Proceed.

MILVERTON. Then, too, if it be not too bold to say so on behalf of any men, may there not be something vicarious in the sufferings of men of genius? Again, the

work before them sits heavy and grievous on their minds. Moreover, when you talk of their wisdom and what you extract from it, though I admit the difference between a wise man, or a man of genius, and a fool is colossal to us, yet you must recollect, that as measured against the great verities it is engaged with, it may be very very small indeed.

DUNSFORD. We cannot keep that too much in mind: and I would say, though you may both think it commonplace, that the wisdom or insight you have been talking of, may be that which the Scriptures call foolishness.

ELLESMERE. I have had in my thoughts, Dunsford; religious men, or what we consider such, as well as others.

MILVERTON. Then another thing, we know so little of men, that we can hardly judge of their moods. I was very much struck the other day with a quotation from Seneca, which was in the margin of one of these old Spanish historians I am looking into just now. "Levis est dolor qui capere consilium potest."

ELLESMERE. That is a good deal deeper than Seneca used to go in my time, when I looked into him.

DUNSFORD. Having to do with Nero would make a man think deeply upon some subjects—especially upon concealed griefs and fears.

MILVERTON. But, to go back to our subject, for I have more to say yet. I question whether even men of genius have ever suffered more than dull men, or merely clever men, with one idea which has sunk under them—a small ambitious man, for instance, utterly un-



successful in his schemes, or a man set on one affection which turns out ill. Genius is multiform and artistic; it twines beautiful garlands round the images of past hopes, knowing all the time, as well as other men, that it is only adorning what is lifeless.

DUNSFORD. This world is a world of trial, not of completion and attainment in any way. You expect more of clear and distinct gain than you ought, Ellef-mere.

MILVERTON. I somehow fancy we are a little wrong in our general notions about this world being a place of trial; I would rather, if I might say so, call it a place of education, of continuous creation, than of trial. It may not be, as we sometimes pronounce, that life, the life of souls, is sent here to see what will become of it, to see whether it is good or bad, but to form it and further it, in accordance with which, it may be, (as the author of "the Natural History of Enthusiasm" would say\*) that all are getting the fittest education for them. The hardest

\* This is doubtless the passage which Milverton had in his mind.

"The world of nature affords no instances of complicated and exact contrivances, comparable to that which so arranges the vast chaos of contingencies as to produce with unerring precision, a special order of events adapted to the character of every individual of the human family. Amid the whirl of myriads of fortuities, the means are selected and combined for constructing as many independent machineries of moral discipline as there are moral agents in the world; and each apparatus is at once complete in itself, and complete as part of a universal movement."

criminal, for instance, what can subdue him into humanity like the having committed crime? It may be, too, that men take their gains with them. A man's insight (what little he can get) may not, therefore, be unprofitable to him, Ellesmere, or be otherwise than insight, though it cannot be expressed in joy and serenity here. However this may be, I think it is, perhaps, nearer the truth to look upon this world as one of education than of trial.

ELLESMERE. Also a world to live in. It has a substantive existence of its own, which we should make what we can of. It does not become us to depreciate time present too much. Here we are, with a great deal to look upon, and use, and understand, if we can.

MILVERTON. Yes: it is a part of education, and not the least, to deal with the present steadily and healthily.

DUNSFORD. How very few, for example, make a tithe of what they might out of the every day beauty of nature. They come crying to it sometimes and asking for peace and repose from it.

MILVERTON. I quite agree with you, if you mean that few of us enjoy enough the beauty we ought to see every day about us, and which should go to form the substance of our day's delight. But I doubt whether the contemplation of inanimate Nature will do for us what poets sometimes imagine it will in the way of soothing. To look upon nature, to get into the forest or out upon the moor, is no doubt a delightful escape from the teasing ways of man. But there is, perhaps,

an aching of the heart as well as a soothing in much contemplation of still life. Where I think there is most consolation, is in the immensity of creation, in the vigour and pertinacity of life: the most wounded heart considering these things, can throw its griefs into the vast mass of life, see that there are other things besides it, have an impression that there is a scheme of creation large enough to answer all the demands of vexed imagination. Herein, I think, the results of science minister much comfort to the mind.

ELLESMERE. Some of us, speaking so coldly of still life, hardly deserve, I think, to look over these beautiful downs.

MILVERTON. Let us not mind that, if we can in any way deserve to look up at the stars sometimes. But we must be moving homewards, unless we mean to find our way by star-light: and even now I think I see some "bright particular" stars that will not wait for darkness to be somewhat seen. Ah! beautiful creations, it is not in guiding us over the seas of our little planet, but out of the dark waters of our own perturbed minds, that we may make to ourselves the most of your significance.

We returned home, not sorry to be mostly silent as we went, and glad that our friendship was so assured that we could be silent, without the slightest danger of offence.

## CHAPTER III.

To enable my readers to understand this chapter, I must first trouble them with some domestic circumstances. Whether it was from our excursion to the downs, mentioned in the last chapter, or from some other cause I do not know, but at this time I became so unwell as to be unable to leave my room. It would have been a great deprivation to me not to know something about the conversation before and after Milverton's next reading, so I resolved to send over to Worth Ashton one who might take my place and bring me some account of what was said.

My home is graced by the presence of my sister, Mrs. Daylmer, and her daughter Lucy. Daylmer and I were fellow-collegians and intimate friends, and our friendship led to a union between the families. Men of my standing may recollect what a scholar Daylmer was; and though it is a trivial thing to recall, yet some may remember a translation of his into Latin *Alcaics* of

that magnificent chorus in the "Antigone" about love,\* which translation made some noise amongst us when we were freshmen. Daylmer died young, leaving some few results of his scholarship, which yet remain with me in manuscript. Ever since his death my sister and my niece have lived with me. My sister manages the house for me, and does not leave me much to do as regards the management of myself. But I must not complain, as it is a great thing to be loved and cared for by anybody; and then too, my sister (her name is Marian) is always so right and reasonable, as she proves to me that what I want now is inconsistent with what I wanted on some other occasion, or would not do for me upon some former showing of mine, or would not be proper with my position in the parish. Somehow I seem to walk between walls which I am said to have helped to build myself. I should rather like to look into the open country sometimes. However, Marian is a good creature, and totally unconscious of wishing to manage any one. I do not know what I should do without her. Did she ever look into a book, I would not say all that

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\* Ἔρως ἀνίκαστε μάχαν—Soph. Ant. v. 781.

I have just said, but it is quite confidential with the public.

My niece Lucy is my darling. I have educated her myself. I hope I have not done unwisely, but I have taught her Greek; for I thought she should know something of the study in which her father excelled, and be able to form some notion of his great powers of criticism. We often talk of him, and I think we are able to do this much better as she knows more of what were his favourite studies.

Lucy has long been a great favourite of Milverton's; and in former days (for he had then too the same theory he has given us in his essay on education, of the advantage of some training for women that should sternly exercise the reason) he essayed, I recollect, to teach her Euclid, which, considering he expected the most unreasonably swift apprehension and progress, went off very well. I knew he would not take it ill, if I sent her over in my place; and that she would bring me back some report of the conversation. In this she seems to have succeeded very well.

Milverton and Ellesmere were already out upon the lawn expecting me, when Lucy and her mother entered the gate at Worth Ashton.

ELLESMERE. This is an honour, Miss Daylmer. "Gratior it dies." Latin is not rude in the presence of learned young ladies, you know.

MILVERTON. I hope, Mrs. Daylmer, there is nothing the matter with Dunsford.

MRS. DAYLMER. He is not well, I am sorry to say, and so sends Lucy to pick up what she can for him of your talk to bring back and amuse him with. I know you gentlemen will not care to have me with you: so I will go and chat with Phœbe, and see the new dairy. How can you both be so foolish as to be lying on the grass, as you were when we came in. That is, I am sure, the way in which my brother gets ill, and I shall not allow him to come over, if you don't take more care of him.

ELLESMERE. My good Mrs. Daylmer, if some twenty years ago you had kept our friend out of the Combination room at —— College, it might have been more to the purpose; for my opinion is that it is the gout and nothing else which—

LUCY. No, Mr. Ellesmere, my uncle says not.

ELLESMERE. I know he does not choose to call it by that name. I do not see why not. I always thought it was very respectable in the country to have the gout. But we have a long chapter before us, as I see from that solemn bulk of paper, and so we must not talk any more just now. You do not know, Miss Daylmer, what you have before you to endure, or you would

have preferred to have had, yourself, a fit of the gout—at least such a fit as would not have prevented you from going to a dance the next day.

MILVERTON. Do not be frightened, Lucy; the subject for to-day's reading shall not be very terrific in the way of dulness; but shall rather touch on matters which any lady may like to consider, and the regulation of which lies entirely within her province.

ELLESMERE (muttering to himself). "The suckling of fools," an essay by Leonard Milverton; "The chronicling of small beer," an historical attempt by John Ellefsmere. I am merely running over in my mind the catalogue of essays we keep by us, Miss Daylmer, for the edification of our female friends, when they are good enough to honour our readings with their presence.

MILVERTON. It is on the "art of living."

ELLESMERE. Oh, I had forgotten to mention that essay, Miss Daylmer; that is our essay on cookery—the one we always begin with in reading to ladies; as Milverton said, "entirely within their province." I wish they paid more attention to it; but people seldom do attend to things within their province.

MILVERTON. Do not mind his impertinence, Lucy.

LUCY. I am keeping my attention, Mr. Milverton, for what I am sure I shall like better than even Mr. Ellefsmere's witty sayings. Pray do not let us detain you from beginning.

Mr. Milverton then read the following essay.



## ON THE ART OF LIVING.

**I**T has often occurred to me to think how inappropriate is the eulogy of the moralist, or the preacher, on the life of the rich and powerful, when for the sake of contrast it is set up as if it were the height of human success, at least in the way in which it professes to succeed. 'You would think, to hear a preacher of this kind, that the lives of people in the upper classes were something really comfortable, genial and beautiful. To be sure, he intimates that all this joy and beauty is likely to be paid for by some dire equivalent hereafter; but of its existence here he entertains no doubt. To me, on the contrary, since my first entrance into society, the life of those who are considered to be the most highly favoured by the God of this world has always appeared poor, mean, joyless, and in some respects even squalid.

The cottage of a poor man is certainly a sad affair to contemplate. Should an average specimen of this kind of building of our date be dug up hereafter, when the world has largely

improved in these things, (if it does) this cottage will not give a very exalted idea of the civilization of the nineteenth century. But then, considering the narrowness of means of the owner, (for life, except with considerable dexterity and knowledge, cannot be made very beautiful, on an income varying from six shillings to twelve shillings a week) this cottage is not so bad. Its defects are negative, whereas the new-built house of a rich man often exemplifies a career of blunders.

Not only where masses of men are congregated together, but even in mansions built in solitary places, the provisions for pure air, for water, and for the means of cleanliness of all kinds, are defective and absurd; and even amongst the most practical people in the world, science is but beginning to be wedded to the arts of life. I think it may also be observed that, independently of these errors committed with regard to scientific matters, such as change of air, maintenance of warmth and the supply of light; there is also a singular inaptitude of means to ends, which prevails generally throughout the human aids and appliances for living—I mean dress, houses, equipages and household furniture. The causes of this unsuitableness of means to ends lie very deep in human

nature and in the present form of human society. I attribute them chiefly to the imitative nature of the great bulk of mankind and to the division of labour, which latter practice being carried to a great extent in every civilized state, renders a man expert in his own business, but timid even in judging of what he has not to make, but only to use. The result is, I believe, that more than half of what we do to procure good, is needless or mischievous: in fact that more than half of the labour and capital of the world is wasted: in savage life, by not knowing how to compass what is necessary; in civilized life, by the pursuit of what is needless.

It is almost impossible to attribute too much effect to this quality of imitativeness, as most men rule their wants by next to no thought of their own, but simply by what they see around them. To give examples: there are very few cities, for instance, in the world where it would be more convenient to have porches, or covered entrances to the houses, than in London. There cannot well be a city more devoid of such things. Again, there can hardly be a more effectual arrangement for producing a rapid influx of cold air than a modern carriage; indeed it is constructed in every

way upon wrong principles. A person going to buy such a thing would be glad to have ventilation without draught, to have a carriage roomy and yet light ; but he is shown what is the fashion and adopts it. Dress furnishes a still more striking illustration of imitation carried to an extreme. Here, at the sacrifice of comfort, time and money, we follow the schemes of vanity and ugliness ; and adopt permanently what were the fleeting notions of some of the most foolish of mankind. I can imagine that some of my readers who have never thought upon these subjects, would contest the point as regards the above instances ; but I will give others which they cannot contend against.

Upon some occasion in former days, perhaps upon a sudden attack of a town, the great clock of the place, which they were probably putting up or mending, was left with one hand. This you would have imagined would have been considered a defect, and would have been remedied the first time the town became quiet. But no ; like many other things, not having been finished at the time it was begun, it remained unfinished ; after remaining long in that state, people began to think that this defect was intentional ; some

foolish person imitated it ; in the race of folly there are always many runners, and the result in this particular case is, that there are scores of clocks set up in public places, which exercise the patience and the ingenuity of the hurried and vexed spectator who, if he has good eye sight and some power of calculating, may make an approximation to the time which the two hands would have told him accurately at once. Another instance occurs to me of a similar kind. There is a large and increasing portion of the human species, who have to make constant reference to dictionaries. Now, there are two instances in the alphabet of two consecutive letters, which were in former times one letter. The words beginning with these letters are often still arranged as if they belonged to one letter. Hence, there constantly arises a confusion in those parts of the dictionary alluded to, which I will venture to say has cost every studious person much loss of time and some loss of temper, (for study does not always render the temper impregnable) and which loss of time and temper they may attribute entirely to the unwise imitateness which has led one maker of dictionaries to follow another maker of dictionaries in confounding his I's and his J's, his U's and his

V's, just as one sheep succeeds another in jumping needlessly over some imaginary obstacle.

Another instance occurs to me. Travellers tell us that there is a nation very wise and thoughtful in many matters, who, nevertheless, choose to have all their most important documents (such, for example, as those used in the conveyance of land) written upon leaves of such extent that you can hardly hold them in both hands, and all along in one line, so that it is very difficult to go from line to line down the page. It is curious, however, to notice how injured humanity protects itself; for these documents are written in such jargon, and so many unnecessary words are put in, that it does not much matter whether you do skip a line, or not, in attempting to go regularly down the page. This people is very skilful in building boats and is perpetually trying improvements in that art; but as regards these wide pages of jargon, no race can be more contemptibly imitative and conservative of wrong.

The above have chiefly been physical instances of the ill effects of imitation as regards the art of living; yet these are but trifling. Men might live with very foolish furniture around them,

with very ill-arranged dictionaries and worse grammars, with very ridiculous equipages, with absurdly ill-built houses, noisy and smoky, mostly of one pattern and that a bad one, nay even in an ill-ventilated town, where every form of disease is rising up and curling about them, which fortunately they do not see: in the midst of all this, men might live happily, if all were well in their social relations and social intercourse; if they had found out the art of living in these important respects. But, as it is, how poor a thing is social intercourse. How often in society a man goes out from interested or vain motives, at most unreasonable hours, in very uncomfortable clothes, to sit or stand in a constrained position, inhaling tainted air, suffering from great heat, and his sole occupation or amusement being to talk—only to talk. I do not mean to say that there are not delightful meetings in society, which all who were present at remember afterwards, where the party has been well chosen, the host and hostess genial, (a matter of the first necessity) where wit has been kind as well as playful, where information has known how to be silent as well as how to speak, where good-humour to the absent as well as to the present, has assured the company that they

were among good people, where ostentation has gone away to some more gilded rooms, and where a certain feeling of regard and confidence has spread throughout the company, so that each man has spoken out from his heart. But these are sadly rare; they are days, as the Romans would say, to be marked with chalk; and it would not fatigue any man to mark those which he himself has experienced. The main current of society is very dreary and dull, and not the less so for its restlessness. The chief hindrances to its improvement are of a moral nature, and may be placed under the following heads.

These hindrances to the pleasure and profit of society (and by society I do not mean the society of the great world, as we call it, but the humblest and smallest reunions down to the domestic circle) these hindrances may be thus enumerated—want of truth, vanity, shyness, imitation, foolish concern about trifles, want of faithfulness to society, which leads to repetition and publicity, habits of ridicule and puritanical notions.

I began my list with want of truth, which I have always contended is as fatal, if not more so, to enjoyment as it is to business. From want of the boldness which truth requires, people are



driven into uncongenial society, into many modes of needless and painful ostentation, and into various pretences, excuses and all sorts of vexatious dissimulation. The spirit of barter is carried into the amusements and enjoyments of life ; and, as in business, the want of truth prevents you often from knowing what the person you are dealing with, really wishes and means, so in pleasure, you are equally unable to know whether you are gratifying others ; and you offer what is not wanted and what you do not wish to offer, to one who accepts it only from the fear of giving offence to you.

Shyness comes next in our catalogue, for I believe if most young persons were to tell us what they had suffered from shyness upon their entrance into society, it would well deserve to be placed next to want of truth as a hindrance to the enjoyment of society. Now, admitting that there is a certain degree of graceful modesty mixed up with this shyness, very becoming in the young, there is at the same time a great deal of needless care about what others think and say. In fact it proceeds from a painful egotism, sharpened by needless self-examinations and foolish imaginations in which the shy youth or maiden is tor-

mented by his or her personality, and is haunted by imagining that he or she is the centre of the circle—the observed of all observers. The great cause of this shyness is not sufficiently accustoming children to society, or making them suppose that their conduct in it is a matter of extreme importance, and especially in urging them from their earliest youth by this most injurious of all sayings, If you do this or that, what will be said, what will be thought of you?—thus referring the child not to religion, not to wisdom, not to virtue, not even to the opinion of those whose opinion ought to have weight, but to the opinion of whatever society he may chance to come into. I often think that the parent, guardian, or teacher, who has happily omitted to instil this vile prudential consideration, or enabled the child to resist it, even if he, the teacher, has omitted much good advice and guidance, has still done better than that teacher or parent who has filled the child to the brim with good moral considerations, and yet has allowed this one piece of arrant worldliness to creep in. We are now, however, only considering its injurious effect as regards the enjoyment of society, which nobody can doubt.

I have spoken of vanity as one of the moral

hindrances to the pleasure and profit to be derived from society. There is a certain degree of vanity which often accompanying good animal spirits, prompts a man to endeavour to please and to shine in society; but any considerable extent of vanity is likely to be injurious to the peace of society. Under the influence of this passion, a man demands much, gives little, is easily offended, apt to be dishonest in conversation, and altogether is so prone to be small minded, restless and unjust, that I think vanity must be looked upon as a great hindrance to the welfare of social intercourse.

I come now to foolish concern about trifles—a besetting error in highly civilized communities. In these societies, there are many things both physical and intellectual, which are outwardly complete, highly polished and varnished; much too is in its proper place, and corresponds with what it ought to correspond to,

“Grove nods to grove, each alley has its brother,”

that at last there comes a morbid excitement to have every little thing and circumstance square and neat, which neither nature nor man will allow. Hence the pleasure of visits and enter-

tainments, and in general the plans and projects of social intercourse are at the mercy of small accidents, absurd cares and trifling offences. When this care for small things is combined with an intense fear of the opinion of others, a state of mind is generated which will neither allow the possessor of it to be happy in himself, or herself, nor permit those about him or her to enjoy any peace or comfort for long. It is of course a pre-eminent hindrance to the blessing of social intercourse.

The next hindrance I shall mention is one rarely commented upon, but which I maintain to be very important—want of faithfulness to society. A man should consider that in whatever company he is thrown, there are certain duties incident upon him in respect of that association. The first of these is reticence about what he hears in that society. We see this as regards the intercourse of intimate friends. If your friend in a quiet walk with you were to tell you of some of his inner troubles and vexations, you would not consider yourself at liberty to mention these things in general society the next day. So, in all social intercourse, there is an implied faithfulness of the members of the society, one to another; and if this faithfulness were well maintained, not only would a great deal of

pain and mischief be prevented, but men knowing that they were surrounded by people with a nice sense of honour in this respect, would be more frank and explicit in all they said and did. As it is, a thoughtful and kind-hearted man is often obliged to make his discourse very barren, lest it should be repeated to a circle for whom it was not intended, by whom it could not be understood, and who can rarely have before them the circumstance which led to its being uttered. The fault of indiscreet publication is very prevalent in the present day; and has, I have no doubt, thrown a general constraint over all communications, personal or by letter, amongst those very persons with whom unconstrained communication would be most valuable.

I pass to another hindrance to the well being of social intercourse, namely, the habit of ridicule. There is a light, jesting, flippant, unkind mode of talking about things and persons very common in society, exceedingly different from wit, which stifles good conversation and gives a sense of general hostility rather than sociability—as if men came together chiefly for the purpose of ridiculing their neighbours and of talking slightly about matters

of great concern. I am not sure that this conduct in society is not a result rather than a cause,—a result of vanity, want of truth, want of faithfulness and other hindrances which we have been considering. It certainly bespeaks a lamentable want of charity, and shows that those who indulge in it are sadly ignorant of the dignity of social intercourse and of what a grand thing it might be.

Lastly, there is the want of something to do besides talking, which must be put down as one of the greatest drawbacks to the pleasantness, as well as usefulness, of social intercourse. Puritanical notions have gone some way in occasioning this want by forbidding many innocent or indifferent amusements. But I suspect that anybody who should study human nature much, would find that it was one of the most dangerous amusements to bring people together to talk who have but little to say. The more variety men have in their amusements the better; and I confess that I am one of those who think that games are often very good instructors of mankind and as little mischievous as anything else they do.

But this consideration of the want of something

to do besides talking, leads naturally to that branch of the art of living which is connected with accomplishments. In this we have hitherto been singularly neglectful ; and our poor and arid education has often made time hang heavy on our hands, given opportunity for scandal, occasioned domestic dissension, and prevented the just enjoyment we should have had of the gifts of nature. More large and general cultivation of music, of the fine arts, of manly and graceful exercises, of various minor branches of science and natural philosophy, will I am persuaded, enhance greatly the pleasure of society, and mainly in this, that it will fill up that want of something to do besides talking, which is so grievously felt at present. A group of children, with their nursery chairs as playthings, are often able to make a better and pleasanter evening of it than an assembly of fine people in London, where nobody has anything to do, where nothing is going on but vapid conversation, where the ladies dare not move freely about, and where a good chorus, a childish game, or even the liberty to work or read, would be a perfect Godsend to the whole assembly. This however is but a very small part of the advantage and aid to the art of living which would flow from a

greatly-widened basis of education in accomplishments and what are now deemed minor studies. I am persuaded that the whole of life would be beautified and vivified by them; and one great advantage which I do not fear to repeat, though I have urged it two or three times before in different places, is that from this variety of cultivation various excellencies would be developed in persons whose natures not being suitable for the few things cultivated and rewarded at present, are thick with thorns and briars, and present the appearance of waste land, whereas if sown with the fit seed and tended in a proper manner, they would come into some sort of cultivation, would bring forth something good, perhaps something which is excellent of its kind. Such people who now lie sunk in self-disrespect, would become useful, or ornamental, and therefore genial; they would be an assistance to society instead of a weight upon it.

Another great matter as regards the art of living is the art of living with inferiors. A house may be ever so well arranged for domestic and social comfort, the principal inmates of it well-disposed and accomplished people, their circumstances of life felicitous; yet if there is a want of that har-



mony which should extend throughout every house, embracing all the members of the household, there is an under current of vexation sufficient to infect and deaden all the above-named advantages. To obviate this, is one of the great difficulties of modern life, a difficulty not only great in itself but largely aggravated by mismanagement for many generations. In dealing with servants, we have to deal with some of the worst-educated people in the country—not only ill-instructed for the peculiar functions they have to undertake, but ill-educated both in mind and soul, and having all the insubordination of extreme ignorance. This will improve however; and perhaps one of the greatest rewards the rich will enjoy for having of late years encouraged and facilitated education amongst the poor, will arise from their being furnished with a wiser, more amiable, and therefore more governable set of dependants. The duties of masters, too, are often most inadequately fulfilled, so that a man who wishes to act rightly in this respect often finds that he has to work upon bad material which has already been badly treated. Still, with all these disadvantages, it is surprising how much may be done with servants by firmness, kindness, geniality

and just familiarity. Under the head of kindness I should particularly wish to include full employment. The master who keeps one servant more than he has absolutely need for, is not only a mischief to society, but is unkind to that servant and to all his fellow-servants; for what is more cruel to a vacant mind than to leave it half-employed.

A master such as I would have him, should not only exercise passive kindness but active kindness towards his servants, should interest himself in their relationships, partake their hopes and fears, be watchful to provide amusements for them, and should look upon them as his children once or twice removed. Instances of ingratitude and intractability, partial defeats as well as partial successes, such a man will be sure to meet with; but at any rate, he will have done his best to produce that harmony in his household which, viewed merely with regard to the enjoyment of life, must be looked upon as one of the most desirable attainments in the art of living.

It may be thought that in the course of this essay the ends proposed have not been very great, and that too much mention has been made of

such words as enjoyment. But at least the means proposed have not been ignoble ones ; and I am convinced that in the furtherance of the art of living, true enjoyment would be often found to march hand in hand with economy, with truth, and especially with kindness and thoughtfulness for those around us. Benevolent people of the present day are constantly investigating the life of the poorer classes, in order to make it more comely, more dignified, more enjoyable. There is no doubt that much may be done in this direction ; but I contend that the standard of what is beautiful in living requires to be raised generally, and it seems to me that the life of the poor will not be well arranged, while that of so many of the rich remains vapid, insincere, unenjoyable and unadorned.



ELLESMERE. I agree with you in all you have said in dispraise. The many failures of civilized life make one long for something more free and wider ; and would prove one of the main incentives to colonization, except

that people find out the insipidity of civilized life when they are too stiff and rooted to think of going to a young colony. I was quite surprised the other day to find even in such a writer as Sydney Smith, who, I should have imagined, would have been pretty well satisfied with the present state of things in our old world, a sentence or two intimating that he conceived how people might go into distant climes to get rid of some of the nuisances of civilization,—a passage, in fact, which reminded me of that in Eothen, where the traveller exclaims, “The first night of your first campaign, (though you be but a mere peaceful campaigner) is a glorious time in your life. It is so sweet to find oneself free from the stale civilization of Europe ! Oh, my dear ally ! when first you spread your carpet in the midst of these eastern scenes, do think for a moment of those your fellow creatures, that dwell in squares, and streets, and even (for such is the fate of many !) in actual country houses ; think of the people that are ‘ presenting their compliments ’ and ‘ requesting the honour,’ and ‘ much regretting,’—of those that are pinioned at dinner tables, or stuck up in ball rooms, or cruelly planted in pews—ay, think of these, and so remembering how many poor devils are living in a state of utter respectability, you will glory the more in your own delightful escape.”

MILVERTON. On the other hand, I often feel how much might be made of society here. Whenever you go into any neighbourhood, or penetrate into any small

circle of society, you are surprised at the agreeable people there are in that quarter—such people as you thought belonged only to your own particular circle. Yet it seems as if there was a want of some master mind devoted to the arts of social life, which should bring out the good qualities of those around it, and fun them into more active being.

ELLESMERE. This is all meant to be carried home, Miss Daylmer, to the Grange, that your uncle may be induced to believe that Milverton thinks there are civilised people even in these remote parts of the earth, but you know better.

LUCY. Having only heard that part of the wit and wisdom of London which you, Mr. Ellesmere and Mr. Milverton, bring down to us occasionally, I cannot pretend to judge of its intellectual resources; but I recollect, when I was reading the life of Sir Walter Scott, that on some occasion of his being in town, he dined with a company whom he called the wits, a short time afterwards at a dinner-party of lawyers, a day or two after that at a dinner-party of bishops; and he says that the lawyers beat the wits, and the bishops the lawyers. Now we have plenty of clergymen about here, and it is from clergymen that bishops are made. For my own part, I am afraid that I am simple enough to prefer the society of the old women and children whom I go to visit in our parish to all that London could give me.

ELLESMERE. Ah, you would find that most of us had

forgotten our Greek, Miss Daylmer, and that we should form but indifferent companions to a modern version of Lady Jane Grey.

MILVERTON. Do not answer him any more, Lucy : you see he is obliged to have recourse to personalities.

ELLESMERE. Just as if that Scott story was not aimed at me. But, Milverton, you were going to say something.

MILVERTON. Yes. I was going to say that I do not think sufficient credit is given to people for eminence in social qualities. To take an instance, you know our old college friend ———. Well, you know what a serviceable man he is in society, how sure he is in any company to promote the happiness and amusement of all around him. His wit, Lucy, is of the lambent and not of the forked kind : it lights up every topic with grace and variety, and it hurts nobody. I suppose no one ever left his company aggrieved by any saying of his. Very often you can carry away nothing that he has said, for his humour has been continuous, and a pailfull of water from any river will no more give a notion of its beauty than a quotation from his conversation of its richness, grace and drollery. I do not know whether ——— is, or will be, successful in his profession ; that greatly depends upon other people ; but to my mind he is a successful man. If he does not, however, obtain professional success, he may have all the graces and merits in the world, most people will pronounce his life a failure. Then you have some man of keen intellect, eminently disagreeable, living on the abuses of his age.—

ELLESMERE. Do not be personal, Milverton.

MILVERTON. And this man makes an abundance of money or gains great station, and you run after him and shout his praises and desire to have his countenance on canvases or in marble. When I look round upon some of the statues in the world, I am afraid of the indignation and contempt which rise up in my mind.

ELLESMERE. Whew ! It is pretty evident that our presiding friend Dunsford is not here. When these outwardly calm and placid men do break out, Miss Daylmer, it is somewhat volcanic.

LUCY. I have heard my uncle say, Mr. Ellesmere, that he prefers downright anger to a sneer.

ELLESMERE. How, womanlike, somebody always shelters herself behind the sayings of some one else.

MILVERTON. I need not have expressed myself so warmly—nor so unjustly ; for nobody pretends that notoriety, the cause of many a statue being set up, is a sure measure of merit.

LUCY. Never mind, Mr. Milverton ; I will only repeat to my uncle just so much of your outbreak as will enable him to understand Mr. Ellesmere's ill-nature and sarcasm.

ELLESMERE. Equitable, certainly : a rustic Daniel come to judgment ! This is the way I am always treated here ; none of you will buy a bust of me, it is clear.

But to go back to the subject. If you are not quite satisfied with the state of society in this country, do you know of any other people who fulfil better your idea of

the art of living, or who might do so. The Spaniards, for instance, I have heard you frequently praise them for various things. Do they make life so very successful a transaction?

MILVERTON. I have been but too short a time in their country to speak with any confidence, but I will give you my impressions.

ELLESMERE. You may see a great deal of people in travelling with them and amongst them; though of course there are things in a foreign country, which you may utterly misunderstand, or pass by, if you do not get into society, and that, of course, requires time.

MILVERTON. They seemed to me a most intelligent people—admirably courteous, without any of the mere grimace of courtesy—very courageous, as many a story of their late wars will testify—and, altogether, I must say, not unlike ourselves, especially the Castilians, except that they are more courteous, and less enterprising: and to answer specially the question you first addressed to me about them, I think they bid fair to understand the art of living as well as any nation on the earth.

ELLESMERE. Well, how is it that they make such a bad business of it in the way of government?

MILVERTON. Nations, like individuals, have what, for want of a more pious name, we may call, their fortune, good and ill. These people have had a series of untoward circumstances to contend against—their monarchs holding other dominions—too much gold coming in upon them from the Indies and standing in the way of home culture and domestic enterprise—then disputed



successions for many many years—their contests at present having little or no principle in them, but being chiefly personal contests. These things, or things like them, they used to say to me themselves.

ELLESMERE. They were aware then of their political state?

MILVERTON. Thoroughly. Moreover, in all classes, as far as I saw, the national feeling is very strong. I have before me now the elaborate bow which a muleteer, with whom I was coming from the Escorial, made to me on my happening in conversation about his country to utter some just praise of it. He ran on from my side before me to the middle of the road and receiving me, as it were, made a bow of which this is but a very faint and angular representation.

ELLESMERE. Well, their time may come again.

MILVERTON. If you mean for national pre-eminence, I do not know that I wish it for them. Of course one would wish the government to be much more stable and well directed than it has been. But withal, the bulk of the people at present seems to me anything but ill off. These southern nations have a way of enjoying life and a power of lazy contentment not altogether to be despised.

But to go back for a moment to their intelligence. The general conversation in a diligence was almost always good. I have tried, for the purpose of learning the language, to get them to give me the distinctions between words nearly allied—such as in English, pretty, handsome, beautiful, elegant, the proper use of which it would require some nicety to explain to a foreigner.

ELLESMERE. And they managed it well.

MILVERTON. Yes. Another thing struck me much. As far as I could see, they are an accurate people, not pretending to understand things before they do. I always augur much from that in a man, or in a people.

ELLESMERE. As to the country itself, I suppose that is magnificent. Tell us something about it; but do not be voluminous. I very soon get tired of hearing other people's travels. Tell us, for instance, about the Cathedral at Seville, the town of Cadiz and the Alhambra.

MILVERTON. Well, the three things you have just mentioned did not lose any of their hold on the imagination by being seen. They quite came up to what has been said of them.

ELLESMERE. The Moorish architecture delighted you then?

MILVERTON. Yes: not only in their palaces but in their houses. Those Moors knew well that important part of the art of living which consists in building a house, therein being very superior to the Frankish nations.

ELLESMERE. It is very well to tell us, as you did just now, that things come up to the descriptions of them, which is like a novelist "drawing a veil" over the feelings of his hero and heroine, when they become troublesome and difficult to describe. But now sit down again, and describe to Miss Daylmer and me what the Alhambra is like. I have read no description. I never do read such things. Miss Daylmer has, I suppose; for every earthly thing is in Pinnock.

LUCY. I am sure, Mr. Milverton, you cannot resist such an encouraging invitation to describe. I will engage to put aside all the information I have derived from Pinnock, and will listen, like the dutiful pupil I once was to you, with the proper blankness of mind which Mr. Ellesmere vouches for himself.

MILVERTON. Well, come with me then in imagination to the Generalife, not a part of the Alhambra, but another palace close to it and more elevated, the summer palace of the Moorish kings, built exactly in the same style as the Alhambra. We will imagine ourselves to have got to the highest point of it, or to be looking down from the gallery which faces southwards. Beneath us, far beneath us, at the base of the palace, lies the town, in itself an object of great beauty. To the left, still close to us, the rocks down there have holes in them, the habitations of the gipsies. Beyond is the beautiful Vega, a vast green plain with water running through it. The whole scene is enclosed by mountains, forming an amphitheatre such as we might think fit for the tournament of the world, or rather for the world's empire to be fought for. Westward, the sun, as I saw it, is declining over the mountains: we look to the east and high up above us and seemingly close to us, lies the Sierra Nevada, its snows coloured by the setting sun. Fed by that perpetual snow, streams are rushing through the elevated court where we stand, and are then seen coursing down the gardens and bubbling over the fountains, making their way to the green Vega. The luxury of Heat and the luxury of Cold meet here: and find rooms worthy such

great powers to revel in. Here (and how rare it is) man, instead of defacing nature, has adorned it. These light columns; this profusion of ornament which yet never intrudes; this aptitude of the building for the climate and the people and the place, makes us not ashamed of our fellow men having built there. I strive to see it all again; but there are some things I cannot see: and yet I turned and looked and came again, and looked again and tried to impress it on my brain that it might be with me sometimes hereafter.

LUCY. But you kept a diary.

MILVERTON. No, Lucy; nor would I if I were to go again. It is not words that will do. I could write many words about it now, but they would not bring back to me what I want, though they might have some appropriateness. I thought of this the other day when I was looking over your copy of Milnes's poems. I know he is a great favourite of yours. There is a sonnet giving the advice which I had already taken.

LUCY. "Lesson to poets?"

MILVERTON. Yes, that is the title I think: only it must be adapted in my case to prose writers. But do you recollect it, Lucy, well enough to give Ellesmere any notion of it.

LUCY. I do recollect it, I believe, but I do not much like repeating it, because Mr. Ellesmere will be sure to tear it to pieces, if he is not in the humour to hear it, and though I do not mind what he says to me, I do not like to have any favourite bit of poetry shaken about in his critical mouth as that bit of cloth is by Rollo.

ELLESMERE. Upon my word, Attic maiden, you are very unfair : just as if, too, it were anything remarkable, a man's criticism depending upon his humours.

MILVERTON. He deserves the sonnet for that satire on his own tribe, Lucy.

LUCY.

" Try not, or murmur not if tried in vain,  
 " In fair rememberable words to set  
 " Each scene or presence of especial gain,  
 " As hoarded gems in precious cabinet.  
 " Simply enjoy the present loveliness ;—  
 " Let it become a portion of your being ;  
 " Close your glad gaze, but see it none the less,  
 " No clearer with your eye, than spirit, seeing.  
 " And, when you part at last, turn once again,  
 " Swearing that beauty shall be unforgot :  
 " So in far sorrows it shall ease your pain,  
 " In distant struggles it shall calm your strife,  
 " And in your further and serener life,  
 " Who says that it shall be remembered not ? "

MILVERTON. It is excellent advice. If you make too much of diary-keeping, you blur every beautiful sight by thinking what you shall write about it.

Here Mrs. Daylmer entered ; the conversation took another turn ; and after some mock salutations of great courtesy between my niece and Ellesmere, upon her receiving some ironical messages sent by him to me, she came away to give me the Essay, and to relate the above conversation.

## CHAPTER IV.

WE had found our former reading on the downs so pleasant, that we resolved to wander forth again for our next; and when the day came, as I had by this time recovered my usual health, Milverton proposed that we should go to a mill at no great distance, called Bender's Mill, and have our reading on a knoll which overlooked the issuing waters. Ellefmere had come down the previous evening, and Lucy and I joined the party at breakfast, so that we were ready early to set out on our excursion. As we went along through the close lanes near Worth Ashton, I happened to remark the beauty of the hedges there.

MILVERTON. Yes, replied Milverton, I think that the hedges are amongst the most beautiful things we have in the country. Look at that mixture of hazel and maple: what a variety of form and colour! And then the clustering clematis, like garlands thrown over the rest. See, too, the more delicate underwood of the hedge, the fern here and there, the wild strawberry, the

fox-glove and all the other things we do not know the names of, but which some Linnæus, (would we had one here !) could talk to us for hours about. I have often thought that, taken altogether, such a hedge as this is a picture of human life—beautiful and complete in its bold variety, whereas men would have one sturdy quickset of the same height and colour—both in their fellow-men and in their hedges.

ELLESMERE. Now we are off upon our similitudes. I thought it soon would be so. My dear fellow, cannot you look at a bit of nature and enjoy it for itself, without troubling yourself about resemblances and bringing in men on all occasions ?

MILVERTON. I do not look out for resemblances : they at once occur to me. No wall rises up before me between the beautiful in inanimate nature and in the ways of men. You must take me as I am.

ELLESMERE. Well, I must not be particular then : I *will* take you as you are ; only come and sit down on this stile. You country people all walk so furiously. May we say, without offence, that the walking part of the human body is that which receives the most culture in the country ? Not, of course, that I mean in the most distant way to insinuate that —

DUNSFORD. Oh no, certainly not — pray do not go any further in the sentence. We know the respect you have for our intellects.

LUCY. Do you know, Mr. Milverton, that poor Carter is dead ? He died last week.

MILVERTON. What, my poor old friend who lived in that cottage there, and with whom I have had many a long talk about the crops and the weather. Ah me! he was not a very wise man; yet now, perhaps, he knows much more than the wisest of us who are left. I have often thought, Dunsford, when any of those whom we consider common-place people die—how at once they come in our minds to be regarded as superior beings. They know so much more than they did, we think; they look down upon us, as we fancy; they could tell us so much. Great is our reverence for the dead.

I ought to have known there was something the matter with the old man, not seeing him this fine day at his accustomed place in the porch.

LUCY. Don't you feel sometimes, Mr. Milverton, when there is a very very fine day like this, as if something were going to happen—something quite unforeseen and very joyous—out of the common way, you know.

ELLESMERE. As Milverton is silent, Miss Daylmer, I will answer for him. We are getting into the middle-aged and full-coloured, if not into the “sere and yellow,” leaf; and are not given to the transports which belong to hopeful young buds and blossoms. When it is a fine warm day like this, we rejoice—that it is not cold.

MILVERTON. Do not believe him, Lucy, we are not quite so prosaic, yet.

ELLESMERE. Do look at that little shepherd boy



staring at us. Depend upon it, our coming here is *the* event of the day to him.

MILVERTON. I wonder how those urchins get through the hours.

ELLESMERE. Dinner, though but bread and cheese, must be the great pivot for their thoughts to turn upon. Now, it is so many hours to dinner. That is a fact which may be dwelt upon. Then dinner comes. After that, there is a sort of rush of the thoughts into space: for as yet supper is not on the horizon. Then strange images are fought out in the scudding clouds; dim recollections of a mother or a playmate lost young succeed, or, perhaps—but we will not go on imagining; let us try what we can make out of our young friend there, and see what he does think of.

DUNSFORD. Here, my boy.

ELLESMERE. Your dogs and ours seem to agree very well, my little man.

SHEPHERD'S BOY. Yees: they knaowed one another afore.

ELLESMERE. What a fine day it is for you to-day.

SHEPHERD'S BOY. Yees.

ELLESMERE. But I suppose, whether it is fine or not, you are out all day long with the sheep.

SHEPHERD'S BOY. Yees.

ELLESMERE. Heus, amici, multo magis arduum est colloqui cum rusticis, quam argutis quæstionibus veritatem e testibus non volentibus extorquere!

DUNSFORD. Testibus non volentibus!

ELLESMERE. Oh, never mind the Latin. But let us proceed. And do you like the summer days better than the winter days, my little fellow?

SHEPHERD'S BOY. They be warmer.

ELLESMERE. And how do you get through the days?

SHEPHERD'S BOY. I doant know.

ELLESMERE. I dare say, you find them sometimes very long.

SHEPHERD'S BOY. Noa. Johnny Hewsome do come up most afternoons to see I.

ELLESMERE. Humph! Is Johnny Hewsome a bigger boy than you?

SHEPHERD'S BOY. Noa—We be much of the same foize.

ELLESMERE. Well, you can buy something with this for you and Johnny Hewsome to play with. Good bye.

We then walked on, leaving the boy pulling vigorously at his hair.

ELLESMERE. "Johnny Hewsome do come up most afternoons to see I." There lies the favour of life to our young friend. Without it, all would be "lees," as Macbeth would say. Well, it is very beautiful to see the friendship of these little animals. I think there is more friendship at that time of life than at any other. They are then evenly-formed creatures, like bricks, which can be laid close to one another. The grown-

up man is like a fortress, angular-shaped, with a moat round it, standing alone.

LUCY. Who is it that is now involved in metaphors?

ELLESMERE. I suppose all of us have, at one time or other, had a huge longing after friendship. If one could get it, it would be much safer than that other thing.

MILVERTON. Well; I wonder whether love, for I imagine you mean love, was ever so described before, "that other thing!"

ELLESMERE. When the world was younger, perhaps there was more of this friendship. David and Jonathan! How does their friendship begin? I know it is very beautiful; but I have forgotten the words. Dunsford will tell us.

DUNSFORD. "And Saul said to him, Whose son art thou, thou young man? And David answered I am the son of thy servant Jesse the Bethlehemite.

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

ELLESMERE. Now that men are more complex, they would require so much. For instance, if I were to have a friend, he must be an uncommunicative man; that limits me to about thirteen or fourteen people in the world. It is only with a man of perfect reticence that you can speak completely without reserve. We talk together far more openly than most people; but there

is skilful fencing even in our talk. We are not inclined to say the whole of what we think.

MILVERTON. What I should need in a friend would be a certain breadth of nature; I have no sympathy with people who can disturb themselves about small things, who crave the world's good opinion, are anxious to prove themselves always in the right, can be immersed in personal talk or devoted to self-advancement, who seem to have grown up entirely from the *earth*, whereas even the plants draw most of their sustenance from the air of heaven.

ELLESMERE. That is a high flight: I am not prepared to say all that. I do not object to a little earthiness. What I should fear in friendship, is the comment and interference and talebearing I often see connected with it.

MILVERTON. That does not particularly belong to friendship, but comes under the general head of injudicious comment on the part of those who live with us. Divines often remind us, that, in forming our ideas of the government of Providence, we should recollect that we see only a fragment. The same observation, in its degree, is true too, as regards human conduct. We see a little bit here and there, and assume the nature of the whole. Even a very silly man's actions are often more to the purpose than his friends' comments upon them.

ELLESMERE. True. Then I should not like to have a man for a friend who would bind me down to be

consistent, who would form a minute theory of me which was not to be contradicted.

MILVERTON. If he loved you as his own soul, and his soul were knit with yours, to use the words of Scripture, he would not demand this consistency, because each man must know and feel his own immeasurable vacillation and inconsistency, and if he had complete sympathy with another, he would not be greatly surprised or vexed at that other's inconsistencies.

DUNS福德. There always seems to me a want of tenderness in what are called friendships in the present day. Now, for instance, I don't understand a man ridiculing his friend. The joking of intimates often appears to me coarse and harsh. You will laugh at this in me, and think it rather effeminate, I am afraid.

MILVERTON. No ; I do not. I think there may be a great deal of jocular raillery pass between intimates without the requisite tenderness being infringed upon. If my friend had been in a painful and ludicrous position (such as when Cardinal Balue in full dress is run away with on horseback, which Scott comments upon as one of a class of situations combining "pain, peril, and absurdity") I would not remind him of it. Why should I bring back a disagreeable impression to his mind? Besides, it would be more painful than ludicrous to me. I should enter into his feelings rather than into those of the ordinary spectator.

DUNS福德. I am glad we are of the same mind in this.

MILVERTON. I have also a notion that even in the common friendships of the world, we should be very staunch defenders of our absent friends. Supposing that our friend's character or conduct is justly attacked in our hearing upon some point, we should be careful to let the light and worth of the rest of his character in upon the company, so that they should go away with something of the impression that we have of him : instead of suffering them to dwell only upon this fault or foible that was commented upon, which was as nothing against him in our hearts, mere fringe to the character, which we were accustomed to, and rather liked than otherwise, if the truth must be told.

ELLESMERE. I declare we have made out amongst us an essay on friendship, without the fuss of writing one. I always told you our talk was better than your writing, Milverton. Now we only want a beginning and ending to this peripatetic essay. What would you say to this as a beginning : it is to be a stately, pompous plunge into the subject, after the Milverton fashion. "Friendship and the Phoenix, taking into due account the Fire-Office of that name, have been found upon the earth in not unfamiliar abundance." I flatter myself that "not unfamiliar abundance" is eminently Milvertonian.

MILVERTON. Now observe, Dunsford, you were speaking some time ago about the joking of intimates being frequently unkind. This is just an instance to the contrary. Ellesmere, who is not a bad fellow, at

least not so bad as he seems, knows that he can say any thing he pleases about my style of writing without much annoying me. I am not very vulnerable on these points : but all the while there is a titillating pleasure to him in being all but impertinent and vexatious to a friend. And he enjoys that. So do I.

ELLESMERE. I vow it is very spiteful of you, Milverton, to be showing Dunsford that there is less spite in me than he imagined ; wearing me about you like a tame serpent with the poison taken out of him. I won't be made out so amiable. I shall not admit that I didn't know that I could not tease you upon these subjects.

With pleasant talk of this kind, we reached our destination, the mill ; and after seating ourselves on the grassy hillock near it, Milverton read the following essay.

## IMPROVEMENT OF THE CONDITION OF THE RURAL POOR.



COMING out from the crowded city and looking upon some snug sequestered village, amid sweet smells and cheerful sounds, and with the thought of all that poets have written about the country, you feel

confident that something very pleasant might be made out of the life of the poorest cottagers you see around you. If, however, in the recesses of your mind there lurk statistics of various kinds, parliamentary reports, evidence before health commissioners, accounts of education, and records of crime,—various misgivings will come upon you and combat with the pleasing impression which the aspect of nature has involuntarily inspired you with. Nor will your second thought be entirely wrong. The life of the rural poor is unquestionably very meagre, mostly very dirty, and oscillating between dulness and low joys. Such being the case, it is not a matter of the first importance to ascertain whether the rural poor are better or worse off than they used to be formerly. It is very difficult to say whether relatively to the rest of society they have improved or receded: but at any rate there are great room and great need for improvement now.

Before saying anything about the improvement of the peasantry, it may be well to say something about the nature of the peasantry themselves. I conceive that the English rustic is greatly underrated. My own experience is only of the peasan-



try in the southern counties (those of the northern are thought by many to be much superior) but from what little I have seen, I have certainly formed a very favourable opinion of the possibilities arising from the character of our rural poor. It is true, there is often an appearance of stolidity about them, especially amongst the men, but this is only an outer crust of insensibility, an induration which nature kindly creates to harden them for what is too frequently a very hard lot. Their occupation, as Adam Smith observes, is better calculated than that of the mechanic to cultivate the intellectual powers. The changing seasons, the variety in the state of the materials upon which the rustic has to work, the many objects he has to accomplish, all tend to make him a more intelligent and thoughtful man than one whose labours are confined to the perfection of a single mechanical process. If the rustic then is inferior to the mechanic, this inferiority must result from other circumstances than the difference in their respective callings.

Various plans and theories have at different times been put forward for the improvement of the labouring population; and occasionally we hear of some specific cause and specific remedy

which will account for and settle all the difficulty. Of late years (for there is a fashion in these things) theories about population built upon the shallowest and most shifting basis of facts, have been brought in as the main guide of our conduct towards the labouring population. It is a bold thing to say, but I believe that as much folly has been uttered by so-called political economy as ever has been said against it. And still more folly and cruelty have been worked into practice by men who, enslaved to some one doctrine, true enough in itself but requiring when expressed in life a thousand modifications, have carried it out as if it were a Bible to them. They have made a creed of it. Now scarcely any doctrine in morality will bear to be so treated, much less any conclusion of political economy. For example, you will find what are called shrewd people declaring that wages are now the sole bond between master and man. Whereas one man cannot be ten minutes with another without taking up some position in regard to him not influenced by the money values which may pass between them.

Questions connected with the theories of population and the means of putting a stop to its too rapid increase, are very large and require to be

discussed in much detail. I cannot do so here, and do not intend to do so anywhere, but shall simply and somewhat dogmatically declare my own opinion, that no great state was ever saved or re-habilitated by invalid measures such as direct anti-population ones. New forms of thought; new arrangements of society, inventions, discoveries and unforeseen conjunctions of circumstances give new opportunities for national energy, and carry off, or undermine, an evil which will never be pared down by cold and merely restrictive measures, and which perhaps ought never to be attacked directly but indirectly.

I do not myself hope anything either from Fourierism, Owenism, or any of the forms of association which have hitherto been proposed. These societies attempt something upon prudential motives which could only be carried out upon the highest motives. They will all fail, I think, for want of a religious bond; and no religious bond can be formed for such second-rate objects as an increase of warmth and food, and a decrease of labour. Added to which, these projectors ignore all individuality, and would have men to be more alike than they will ever find them. But there

is more difference in the roots of the earth, even in the forms of any basket-full of potatoes you dig up, than there should be in the people who would be fit to inhabit the parallelograms and Icarias which are with a kind fancy laid out for them by fundry benevolent projectors. Still, I do not mean to say that no benefits may arise from the principle, or rather the practice, of association being carried out as regards many of the minor purposes of life.

The modes which occur to me for raising the condition of the rural labouring classes are of a much simpler and humbler kind than those alluded to above. Where reform for the labourers may most securely be looked for, is first in themselves, secondly in their immediate employers, thirdly in their landlords and resident gentry and clergy, fourthly in what the state can do for them by means of education.

First in themselves. De Foe says that the English are "the most lazy diligent nation in the world,"\* and what he says on this head goes to

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\* "We are the most lazy diligent nation in the world: there is nothing more frequent than for an Englishman to work till he

the root of the matter. My own conviction is, that throughout England every year there is sufficient wages given, even at the present low rate, to make the condition of the labouring poor quite different from what it is. But then these wages must be well spent. I do not mean to contend that the poor could of themselves alone effect this change; but were they seconded by the advice, the instruction, and the aid (not given in money, or only in money lent to produce the current interest of the day) of the classes above them—the rest the poor might accomplish for themselves. And indeed all that the rich could do to elevate the poor could hardly equal the advantage that would be gained by the poor for themselves, if they could thoroughly subdue that one vice of drunkenness—the most wasteful of all the vices.

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“ has got his pocket full of money, and then go and be idle, or perhaps drunk, till it is all gone, and perhaps himself in debt; and ask him in his cups what he intends? he'll tell you honestly, he'll drink as long as it lasts, and then go to work for more. I make no difficulty to promise, on a short summons, to produce above a thousand families in England, within my particular knowledge, who go in rags, and their children wanting bread, whose fathers can earn their 15s. to 25s. a week, but will not work; who have work enough, but are too idle to seek after it, and hardly vouchsafe to earn anything but bare subsistence, and spending-money for themselves.” Quoted in *Eden's State of the Poor*, vol. i. page 260.

In the living of the poor (as indeed of all of us) there are two things to be considered : how to get money and how to spend it. Now I believe the experience of employers will bear me out in saying, that it is frequently found that the man with twenty shillings a week does not live more comfortably, or save more, than the man with fourteen shillings, the families of the two men being the same in number and general circumstances. It is probable that unless he have a good deal of prudence and thought, the man who gets at all more than the average of his class, does not know what to do with it, or only finds in it a means superior to that which his fellows possess of satisfying his appetite for drinking.

This brings me to the second part of the subject, namely, what their employers and superiors can do for the poor. First I begin with the moral aim they should have before them, which is, to make helpful, hopeful, wise men around them. For this end, the rich and powerful must ever beware of that charity which breeds poverty and helplessness. Thoughtless benevolence may for awhile create some show of good ; but it begins to fade away at the retiring footsteps of the so-called benefactor.

There was a maxim uttered before a parliamentary committee by a very shrewd man, who had been himself, I believe, one of the labouring classes—"Charity creates much of the misery it relieves, but does not relieve all the misery it creates." The object of the higher classes and indeed of all employers should be to keep their efforts for the poor free from any of the objections to which foolish charity\* is liable,—to make their charity something reproductive; and in no way can they insure this object so well as by operating almost insensibly and imperceptibly, if it may be so, upon the characters of those whom they would benefit. The education of the young is a sure and pre-eminently reproductive charity; but it would

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\* I have been asked to explain what I mean by "foolish charity." To do so in detail would require a volume. But I may say briefly that that charity will generally prove foolish which lacks thought and continuity of purpose. It is only in romances that giants of evil are cleaved from head to foot by one blow. In real life evil has an elastic force, and recovers from rare or long intermitted blows, however hard or well-directed. To be sure of being wisely charitable, you must begin by giving a great deal of thought—a generosity of the rarest kind. Then, besides giving thought, you have to continue steady in purpose when the novelty of the purpose has worn off. Even working wrongly in this way leads to some good result: something at last is learnt which might never have been attained by scattered efforts at mischief.

be hard to limit our efforts to this pleasant duty, and much besides in the condition of the poor requires to be attended to.

Now suppose that a benevolent and sensible man of the class of employers were, with the above views in his mind, to resolve to see if he could not make the poor about him spend their spare time and spare money well. What would he do? The first thing he would attempt, would be to improve their moral and intellectual culture. He would try to give them more information on economical subjects in which they are at present deplorably ignorant. He would endeavour to pre-occupy their minds against low temptations by giving them something else to think of. His gifts would all tend in the same direction: he would aim at their being of the reproductive kind.

In this class of benefits that which holds by far the first place is house accommodation. I have no doubt that ever since the change of manners which the ending of slavery and feudality gave rise to, the want of house accommodation for the poor has been their greatest drawback and deficiency. The complaint of a want of cottages is no new one. Eden, writing fifty years ago, thus expresses himself on this point, "the present is said to be an age



“ of speculation, and particularly so in building ;  
“ but adventurers in this line, I believe, seldom  
“ think of erecting cottages in country parishes,  
“ on the contingent possibility of letting them to  
“ labourers’ families. Neither can labourers them-  
“ selves, who wish to migrate from their parents,  
“ and set up for themselves, although they may  
“ possess the small sum requisite to erect a cottage,  
“ always obtain permission of the lord of a manor  
“ to build one on a common. I am acquainted  
“ with one parish, in the neighbourhood of a  
“ populous city, in which, from the difficulty of  
“ procuring tenements, or small plots of land to  
“ build on, poor people have, more than once,  
“ availed themselves of a long night, to rear a  
“ hovel on the road side, or on the common.”

And in the present day things are worse rather than better in this respect. Now the wastefulness of bad accommodation can hardly be overrated. Dampness, uncleanness, want of means for storing and preserving food, and insufficient sewerage in a habitation, are all immediate causes of pecuniary loss. But the indirect losses are here the greatest. Who can estimate how much money is spent for the enjoyment of the clean sandèd floor and comparative comfort of the pot-house, which

might be had so cheaply at home? In improving the house accommodation of the poor, you spend something which anticipates expense; and do good which cannot well be taken away. Wages are said to vary according to the price of sustenance, according to the demand for labour, according to the increase of population. It may not be in your power, except indirectly, to affect these great currents of human prosperity and adversity; but raise the style of house accommodation and you will do a solid good which lowering of wages cannot depress.

To proceed still further in the same direction. I have spoken hitherto of house accommodation being wanted for the poor, but such accommodation will be very incomplete, unless it includes a bit of ground surrounding each cottage. Well would it be if every land-owner carried in his mind a resolve in consonance with an Act passed I believe in Elizabeth's reign, which forbade cottages to be erected unless a certain quantity of land were laid to each cottage, and denominated all cottages failing in this respect "silly cottages." I do not presume to say what would be the quantity of land (for that must vary according to the productiveness and

other circumstances of the vicinity) which should be enough to give the cottager a homestead, and prevent him from becoming a cottier,—where it is thought desirable to prevent that. But that he should have a homestead I have no manner of doubt. Consider the loss of labour, if round every home there is not a homestead. Allotments, excellent things as they are, will not compensate for the want of a homestead, especially in such a climate as our British one, where, on account of the wet, it is desirable that the ground which a man labours upon at odd times should be close to him. Consider also the benefit of getting all manner of little adjuncts to his ordinary food, which even a little homestead affords the labourer. In furtherance of this, direct gifts may be made by the neighbouring rich, which gifts will be eminently re-productive ones, such as plants, seeds, tools, animals.

In an Essay published about half a century ago on the best means of providing employment for the people, there are three maxims laid down which seem very judicious. The writer contends “that, in order that any advantage may be  
“derived from the desire of enjoying the artifi-  
“cial necessities of life, and the imitative pro-

" penfities of man, by making them the means  
 " of rendering him induftrious, three circum-  
 " ftances are materially requifite. The example  
 " to be imitated muft be pretty generally dif-  
 " fufed among a people. The object it pro-  
 " pofes, muft be confiderably above thofe already  
 " enjoyed ; and, to acquire it, although labour  
 " and induftry fhould be neceffary, they fhould  
 " never be vain and ineffectual."\* Now all thefe  
 conditions would foon be fulfilled were feveral  
 employers and rich men to fet about improving  
 the houfe accommodation of the rural poor, be-  
 caufe the third condition would be fulfilled with-  
 out their interference if only there were a fuffici-  
 ent proportion of good cottages, as the induftri-  
 ous men amongft the poor would find their way  
 to them.

Having confidered the benefits that would  
 arife from better houfe accommodation, and from  
 homesteads, I would fay that the views of a be-  
 nevolent landlord might go ftill further in the  
 fame courfe, and he might endeavour to make

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\* See *Dr. Crumpe's* Effay referred to in *Eden's* State of the Poor,  
 vol. i. p. 438.

some at least of the poor people on his lands proprietors. The cottier system in Ireland has naturally frightened large proprietors and the public generally, and made them very averse to small tenancies in land or small proprietors. But the cases are not the least analogous. Almost every good result in life is the result of proportion; and it is so in the case we are considering. That people having very small holdings in land should succeed, requires certain qualities in the men themselves, and certain circumstances around them. If there be an utter absence, or something approaching to it, of one of these qualities or circumstances, the whole proportion is deranged, and what might have been an unmixed good turns out an unmixed evil. We are not to conclude against small holdings of land in a country abounding in manufacturing industry, under settled laws and very firm bonds of society, and amongst a people not easily contented and very likely to be willing at any time to give a good day's work for a good day's wages, because these small holdings have led to great abuses and mischief in a country where the above named advantages are wanting, or do not exist in the same degree. The Celt is very fond of setting up as gentleman. The graces as well

as the faults of his character tend that way. But I have no fear that amongst our Anglo Saxon community the possession of one, two, three, or even five acres of land will make a man indifferent to putting himself forward whenever good wages are to be had for work.

To give our labouring population comfortable house accommodation, to provide them some small homestead round each cottage, indeed, to go further, and to make several of them small proprietors, are works which will require much time, but they should be at once adopted as objects for all land-owners and employers as they already are by some; and a man who coming to an estate where a number of peasants are lodged in "filthy" and dirty cottages, which almost deny the idea of Prudence (rarely willing to enter abodes where her elder sister Cleanliness is never to be found) and who leaves a number of wise and clean cottages, all of them with little homesteads round them, and some with small pieces of land attached to them rented, or even possessed, by the cottager, will have done a greater feat than many a man who has been a most skilful architect of his own fortunes, and has made a great noise in the world.

I am not sure that such conduct on the part

of the land-owner or employer will repay him in money, and I do not believe that that is what he will think first of. Why such things are not attempted now by landlords, is from a fear of bad consequences to the community and not altogether from selfish motives. They have the fear of increased Poor Rates before their eyes and look with some apprehension upon each cottage as a possible nest of paupers. And as things are now, this fear is not to be wondered at; but I believe if the condition of the peasantry were elevated, so would be the value of the landlord's estate; and every acre of his would become more valuable as there arose a more numerous but self-sustaining population. It is only in this way—by an improvement in the condition of the labouring classes—that we shall diminish the pressure of the Poor Laws, or make them what they should be—a kind refuge for those amongst the poor whom very adverse circumstances, old age, or accidents have driven to utter want.

Lastly, there is what the state can do for the rural poor by means of education: furthering and consolidating private efforts in this good cause, and giving it its just weight and honour. It is not

to be supposed that education, which is a spiritual thing, will at once compensate for material deficiencies; but it tends to breed up a generation who will make the most of whatever material good comes in their way, who are likely to bear evil days with patience, (for patience is a great part of education) who will know that there have been other evil days in times past, who will appreciate the difficulties which others experience in assisting them, who will stay in their parishes or emigrate, or marry, or live singly, upon better grounds of reason and more thoughtfulness than their fathers were able to command; and who, if the education were made what it ought to be, would have increased their acquaintance with nature in various ways, and thereby added to their resources in many directions.



DUNSFORD. I think it would be a great thing for the rural poor and the country generally, if the farmers were a more educated race.

MILVERTON. Certainly, and if they were men of



more capital. I often wonder that the younger sons of gentlemen are not more frequently brought up to the cultivation of land.

ELLESMERE. That comes from the diseased idea prevalent among the higher and middle classes of the charms and glories of professional life. Now I do not wish to run down any thing by which I make my bread, but I can imagine a great many ways of occupation more fitting for the mind, the body, and the whole man, than that of a lawyer. I mean of a successful lawyer, for nothing can be conceived more dreary than the life of a man who is waiting for business through the best years of his existence.

MILVERTON. Yes, if you were to relate to the inhabitant of another planet the career of many of our cleverest men, it would seem strangely disproportionate. For the first five and twenty years they are elaborately educated. For the next fifteen or twenty they wait to do something, and for the remainder of their lives they find out that there is nothing for them to do, or even if they do get into business, what a poor superstructure it is, considering the ample base of time and labour upon which it has been raised.

DUNSFORD. Forgive me, Milverton, but this is rather a shallow way of looking at the question. Every man's life here is a very poor superstructure for the basis. Indeed I should say no superstructure at all, but only a foundation. However, without going into these general questions, I quite agree with you that the higher

and middle classes have been too anxious to take their children out of all employments which have any thing mechanical in them. To go to another point connected with the essay : You have said little or nothing about the social intercourse between the landlord and the labourer.

MILVERTON. I have said so much upon this subject in other places; that I feel as if it would be only needless repetition to say any more. As you know, I look upon the social intercourse of various classes as one of the great means of education for each class; and there is no doubt that the aid and encouragement which the higher might give the lower classes by mere presence among them, and converse with them, is very great. Often, all that a man wants in order to accomplish something that it is good for him to do, is the encouragement of another man's sympathy. What Bacon says the voice of the man is to the dog—the encouragement of a higher nature—each man can in a lesser degree afford his neighbour: for a man receives the suggestions of another mind with somewhat of the respect and courtesy with which he would greet a higher nature. Do not you remember, Ellesmere, when, in our younger days, you went through any problem of which you felt assured that every step was built upon the clearest reasoning, you yet felt a great satisfaction if any fellow-worker had come to the same result?

ELLESMERE. I very seldom did come to the same results with any body else; but if I had, I allow I should have felt more sure that I was right.

MILVERTON. And this in matters of the clearest logic ; whereas all human affairs are immerfed in the confufions, contradictions, and darknefs of material things.

DUNS福德. To come back again to the effay : you have faid nothing about Emigration.

MILVERTON. Why fhould I ? It may, or may not be, requifite ; but at prefent I am endeavouring to fhew what can be done on our own foil.

ELLESMERE. One of the greateft things for furthering your rural improvement would be an improvement in the law which fhould lead to a fimpler and lefs expenfive mode of transferring fmall portions of landed property.

DUNS福德. And one of the greateft moral improvements which would conduce to the rural improvements we have been confidering, would be a leffening of that vanity which induces men to hold large eftates in their hands which they have not capital to work or to improve.

MILVERTON. Yes, fo that they are like veffels which turn out to be too large for the docks they are built in, lying idle in unwieldly pomp.

ELLESMERE. Well, let us leave rustics and rustical affairs for to-day. There is no doubt that what Dunsford has juft faid is very true ; and I fhould have no objection to extend his moral propofition, and declare that if men in general were wifer and better, corn would grow much richer ; but meanwhile let us look at the water coming from the mill. How beautiful it is ! It can fay, too, in defence of its noife and tumult, that at leaft it grinds

some corn, an excuse which many kings and governors, authors and clamorous persons of various kinds cannot plead for their doings—which are often all noise; and the corn is not ground by them, but trodden down.

MILVERTON. I was thinking when we first came to the waters, of a Spanish proverb about them. “Aguas “ pasadas no muelen molino.” “The waters that “ have passed the mill grind no more.” It is a proverb against excessive regret, a very good one.

DUNSFORD. The two thoughts occasioned by the same phenomenon are very characteristic of the men.

LUCY. I wonder when any thing in nature will give occasion to Mr. Ellesmere to say anything good-natured of man.

MILVERTON. No, no, now you are not just to him. Ellesmere only means to take the part which some man occupies in one of those brilliant little novels, *Headlong Hall*, or *Crotchet Castle*, “the deteriorationist.” What I wish is, that he would give us all that is to be said in this character at once, and then turn to some other, which he would fill as well.

ELLESMERE. Commend me to Milverton for a friend to give a high view of one’s intentions and purposes. But I have no objection, if you really wish it, to comply with your request some day, and give you a lecture containing my general dissatisfaction with most things.

DUNSFORD. Now, now, nothing like time present: and a practised lawyer like you can speak without any preparation.

ELLESMERE. Wait a minute. I will just walk up

and down a bit to arrange my thoughts, and invent some telling aphorism to begin with. You must not interrupt much. You see where the sun is now: it will be there, far in the west, before I shall have finished, if you interrupt. Upon my word I am serious, I will give you a speech if you like. You must all answer it, if you can, in your various ways. Milverton will write an essay in reply—the title, “on the completeness of modern life;” my friend to the right (meaning me) will preach a sermon which somebody who hears will perhaps be good enough to tell me about; and Miss Daylmer will—make an answer in worsted-work.

He went away, walked about a little, and then returning to us, began as follows:—

ELLESMERE. The age that is, would, indeed, be the weakest as well as the last of ages, if having the whole story to tell, it did not make itself the hero of the story. In this case, however, having (much to my satisfaction) to appear at present on the other side, I shall lay before your Lordships—and her Ladyship—such reasons as may induce the Court to come to a very different conclusion to that of the Court below. To begin with the Church.

DUNSFORD. Now, Ellesmere—

ELLESMERE. My Lord, I must beg you to bear in mind that there is an imaginary Bar here as well as a Bench, and that the right of free speaking to the point—

here you must fancy a murmur of applause to the back of the speaker—is not to be questioned, and so I shall proceed. What a thing a modern Protestant service is, a mixture of services which, however beautiful in themselves, (the product by the way of other and very different ages) were never meant to be so brought, I would say, jammed together as they are; hymns of praise are made inappropriate, and at times almost ludicrous, by being read out instead of sung: the noblest buildings of the church are so misused, that as an author, who might be eminent if he would listen more to a certain learned friend of his, says (here I am pretty sure of one of my judges going with me) “cathedrals are to him mostly a sad sight”—and yet this church is, in its way, one of the choicest things of the land.

Then, as to the state, here is a constitution working in such a fashion, that there is no man, however weak, unprincipled, or ludicrous, who may not fairly pretend to a seat in the chief council of the state; and where the government of the country, interest-subdued, is at times so feeble and so inadequate, that, hopelessly, it allows those evils to go on which all men acknowledge to be evils, without attempt at averting them (look at the rail-road legislation of late years for that) and where, generally, measures, instead of being wisely and long prepared, are left to be originated by some chance,—by individual knowledge and impulses,—to be borne on by clamour and carried by combination from without. The honours of the state to whom are they given? often

to men industriously obscure, of whom though they may have supported the Whig or the Tory interest in this borough or that county, the country in general knows nothing, and ought to know nothing.

Then, if we come to literature, (which is to be the government always of the next age) what do we find but histories with insufficient research, fictions without truth, no metaphysics, no theology, and such a multitude of bad hurried books issuing from the press, that the art of forgetting is the main desideratum for a modern reader of modern books. If we look at the social life, dulness, ostentation and imitativeness reign triumphant there. Here is a metropolis numerous as the army of Xerxes, (even in the annals of an historian not bound to provide for them) and which if a Xerxes could look down upon, piercing through the pall of smoke which covers its inhabitants and which they like to have about them, he would see them clustering together in ill-built, ill-ventilated, ill-placed houses, the social pleasures of the people tarnished by vice, encumbered by foolish ostentation, formed without art, partaken without comfort, and having no soul of pleasure in them. He would see this multitude dressed all alike, not suitably to what they have to do or to suffer, but in a dress adopted from the defects, the follies and the fancies of the most foolish of mankind. An author whom I have before alluded to, and from whom better things might have been hoped, exalts to the uttermost the fact, if it be so, of this age being free from fear of the faggot or the torture-chamber. Fear of the social circle, fear of the newspa-

per, fear of being odd, fear of what may be thought by people who never did think, still greater fear of what somebody may say—are not these things a clinging drefs of torture?

There are noble men in the world, but they do not say to each other, “Brother, I am in doubt, in difficulty, “in despair: come and tell me what thy soul thinketh.” A mean and cowardly reserve upon the most important questions of human life, is the characteristic of modern times. In few words, to parody the saying of a great writer in depreciation of an age, perhaps, superior to this, we may say that we are living amongst second-hand arts, misguiding letters, bad society—and, which is worst of all, continual fear and danger of the meanest aspects of public opinion; and the life of man gregarious, unsociable, whirling, confused, thoughtless, dull.

MILVERTON. You have shown your skill as an advocate; here enlisting Dunsford with you when you spoke of politics after his fashion; here making sure of me in commenting on the poverty of modern worship and the mean and stupid arrangements of some modern cities.

DUNSFORD. But you do not mean to say, Milverton, that you agree with his ill-natured tirade.

MILVERTON. Why—I think he is right to some extent in nearly every point of attack he makes; but it does not discompose my mind. It would be a very sad thing if we had not a great deal left for us to do in the world. In these matters I hold to one view which I have expressed to you metaphorically before. It is, that the progress of mankind is like the incoming of the tide,



which, for any given moment, is almost as much of a retreat as an advance, but still the tide moves on.

Again, to look at the matter practically, the man who is satisfied with any given state of things that we are likely to see on earth, must have a creeping imagination: on the other hand, he who is oppressed by the evils around him so as to stand gaping at them in horror, has a feeble will and a want of practical power, and allows his fancy to come in, like too much wavering light upon his work, so that he does not see to go on with it.

A man of sagacity, while he apprehends a great deal of the evil around him, resolves what part of it he will be blind to for the present, in order to deal best with what he has in hand: and as to men of any genius, they are not imprisoned or rendered partial even by their own experience of evil, much less are their attacks upon it paralysed by their full consciousness of its large presence.

ELLESMERE. Had I really been a hired advocate, I should have ventured to interrupt your Lordship a good many times in the course of the last few minutes, and remind you of the question at issue: only when you are in the aphoristic vein, and putting forth all manner of theories, I do not like to stop\* you. Now that last thing you said is plausible, nay more, it is a high view of genius, but I should be glad if you would inform me of your examples, if you would tell me who are the people who are not subdued by their own experience.

MILVERTON. All very great artists; Shakespeare and Goethe for instance—even Scott in a minor degree, whereas Byron was absorbed by his own experience of life.

DUNSFORD. But to descend into details with our answer to his speech, or rather our judgment upon it.

MILVERTON. First as regards the church—you must answer that though, Dunsford.

DUNSFORD. No: it was a common-place, weak attack which might be improved into something serious, if I were to answer it—more especially as I agree with him in some measure about the services.

ELLESMERE. This is the answer.

MILVERTON. I suppose you will leave it to me to say something in reply to his attack upon present literature, in which I really think, Ellesmere, if you were not wholly joking, you were very unreasonable. We look across the wide landscape of time, from this height near us to that one in the middle distance, from that to the next tall trees, from them to the next circle of hills, and so on; forming our view out of the heights, and not knowing that there are such things as deep valleys and wide-extended plains before us. I have heard one of the few persons qualified to judge in such matters say, that in all time there are not more than a hundred names eminent in literature. That age would be the most wonderful age the world had seen, in which it was not to be said of the current literature, that the greatest part of what was written had better not have been written, for any service that it could do a reasonable reader, taking into account the hindrance that it is to him in preventing him from reading what has some undoubted nutriment in it.

Neither do I mean to contend, that there is not a

certain reckless fluency in these times and a grasping at effect at no little sacrifice of truth ; but there is some sterling work done, surely. We are not in a position to say whether this work is to live or not, and to weigh its merits nicely.

ELLESMERE. Now then, Miss Daylmer, the question of dress and social life is left for you. Are we not very far removed by our arts of dressing and general demeanour from any of the lower animals, especially the ape species ?

LUCY. I don't know what branch of our toilet, or rather of yours, you would begin reforming. I suppose you would not begin by being an ancient Briton and wearing a long beard.

ELLESMERE. Indeed but I would. That is the very first thing I would do.

LUCY. Frightful ! what figures you would be !

ELLESMERE. How can you talk such nonsense. You have generally more outer seemings of sense than most country girls, but in this you are as absurd as—as I am to try and convince you. Have you ever examined pictures, busts, or coins, and seen what men used to look like ? So wedded is the feminine nature to what it is accustomed to, that I am persuaded if it were customary to have the right hand thumbs of all people in the upper classes cut off, the women would all vow that it was an elegant custom ; and when some Ellesmere had proposed to keep the digit in question, some Miss Daylmer would wonder how he could think of doing so vulgar a thing—so unbecoming too.

MILVERTON. Well, I think we do waste a good deal of time and energy to make ourselves ridiculous in the matter of beards.

LUCY. But is nobody with me: Uncle, what do you say?

DUNSFORD. I cannot see, my love, why, in itself, any costume would not become a clergyman, which so many old divines (have you ever noticed their portraits in my folios) look well in.

LUCY. I see you are all for beards; but then, if it would not be presumptuous in a girl like me to say so to such reverend company, are you not rather cowardly in not doing what you all think would save you so much trouble, and be so becoming?

DUNSFORD. What would be thought of it, dear Lucy, in the parish? As it is, your mother often tells me that she is sure Mrs. Thompson will say that I do things like no other person.

LUCY. And you, Mr. Milverton?

MILVERTON. Why you see, my pet, I say a great many things in books which are not perhaps quite according to rule, and which I know the potent Mrs. Thompson would pronounce against: and then I do a few odd things, to please myself and have my way, and I cannot afford to do any more. Each of us has a certain amount of allowable eccentricity: (some more than others) I have no savings, and have indeed rather overdrawn than otherwise. Besides, authors, artists, players, are all an outcast race: my doing it would not further the matter: some very respectable, judicious, safe man must set the example.

LUCY. I turn then to Mr. Ellesmere.

ELLESMERE. Why you see, Miss Daylmer, I am a lawyer, and we lawyers love to cherish custom; if we were to upset that, we do not exactly see what would happen. It might be that people would come to omit giving us the customary fees. Nevertheless, some day after a long vacation spent in the East, I am not sure that I shall not appear in Court with a beard. You may be quite sure I shall not do this till I have secured what is called a competency.

LUCY. Valorous gentleman! Well, if we women had not the courage in such trifling matters as those of dress to do—

ELLESMERE. Now, Miss Daylmer, don't tempt me to say what I shall be sorry to have said, as you hear angry people exclaim, when they are about to say the obnoxious saying; but I am credibly informed, and do verily believe, that there are certain portions of women's dress—

Here Lucy tripped away, for she is a girl of great tact, though I say it who shouldn't say it, merely observing that she would return when Mr. Ellesmere had come back to some subject which he really did understand something about. This broke up our sitting; we now noticed that it was time to think of returning, and commenced our walk homewards.

## CHAPTER V.

THE following chapter, as my readers will soon see, is out of its proper place. But, wishing to keep the different sections of one important subject together, I give the following essay a place here, though it was read to us at a subsequent period and when we were far away from Worth Ashton.

I remember only a part of the conversation which preceded this essay. Milverton was talking about fables; and Ellesmere said, that he believed the animals made fables about us, and that he did not see why such fables should not afford just as good hints for their conduct as our fables about them for ours. Milverton assented to this; and said, that he knew indeed of one occasion when a fable related in the presence of certain animals led to very important results. If we liked, he would tell us the whole story. We said we should be glad to hear it, and Milverton thus began.

MILVERTON. The lions once were lazy : and some of them whose teeth were not so white as they had been, but who roared as bravely as ever, said to the others, " Why, brother lions, do we lead this wretched toil—some life—up early, to lair late ; hunting alone over the sandy plains from morning till night, and earning but a scanty living or too much ; now starved, now gorged ; and at all times some of us starving while others are gorging. Let us no more be unsociable, but let all the great beasts of the forest hunt together in packs ; so shall our cares be divided equally, and our prey the same." The other lions roared assent. The tigers also listened favorably to this counsel, and all the young ones much approved it, for though they loved blood, they were fond of play too.

The project once agreed upon, the jackals were discarded ; the wild beasts gathered together in bands ; and a new order of things reigned throughout the forests and deserts of the world.

But plenty and harmony reigned not. When any of these vast companies of wild beasts went out to hunt, their united roaring, like the thunder, warned their prey from afar of what was coming ; and every one of the harmless animals had time to hide. Then too none of the great beasts cared, as before, to watch with diligence the traces of his prey, for that was a duty which belonged to all. Nor was that amity found which should have graced such noble assemblages of great wild beasts ;

for those amongst them whose limbs were strongest, or whose scent was keenest, would insist upon being foremost in leading the pack, though they would not be earliest in snuffing the morning breeze or in tracing the faint footmarks of young antelopes.

Each week the lions and tigers grew more gaunt, and their lionesses and tigresses more clamorous for food for their cubs and themselves. *They* had never been so fond of this banding together.

At last one sultry day, in the plains of Central Africa, there met by chance five companies of these great beasts. That they should thus meet together showed how ill they had managed, and what a want there was of jackals. None of them had tasted water for two days, for it had been the duty of every one to look out for the bubbling springs in the few green oases.

There they lay couched upon the sand, each company eyeing the others with ill-suppressed hatred; but the hunger which had increased their ferocity had tamed their courage, and they feared to attack one another though they thirsted for each other's blood. Low growlings occasionally broke the silence. Unconsciously, in their irritation, their tails swept slightly backwards and forwards and raised a fine cloud of sand which only parched their palates more.

Then one of the old lions, whose mild roaring was never listened to by his tribe except in seasons of great adversity, essayed to speak; and all the rest were silent. "Brother beasts," said he, "let me tell you a fable of



“ men. Those poor, weaving, spinning, handy creatures were once minded to live most socially together. The food they scratch for, the rags they tie themselves up in, were to be in common; their little dens were all to be large ones; none were to seek private ends, but each was to scratch the ground or draw the little threads across each other with all his might for the good of the community. Their jackals too were all dismissed; and men began their new way of life, uttering their discordant noises of joy.

“ But somehow or other the scratching of the earth for the public good was not so deep as it had formerly been. More weeds than seeds came up. The rags men tie themselves in were more scanty than before. It was found that there never were so many sick men who could not scratch the earth or tease the threads. But there was one kind of work which all would do, and that was, to tell the others what to do. These deformed creatures who stand upright and hate one another, hated more than ever, each wishing to scratch the ground in the foremost rank, or to weave the first threads that were to be woven. Their females, like ours, my friends, are more given to call for food for their cubs, than to plan hunts and battles, and talk wisdom.” Here a low but significant growl burst from the assembly, each remembering what his lionsess or tigress had lately said to him at bedtime in his lair.

“ My friends, to end a story which is already too

“ long, I have but to tell you that these creatures soon  
“ came to blows with stick and stone. The strength  
“ of tooth and nail has not been allowed them, for fear  
“ such irritable animals should make too frequent use of  
“ that power. The earth was no longer scratched at  
“ all, the threads no longer interwoven, their dens tum-  
“ bled down, the white sand gained upon the green grass ;  
“ and that we are here, brother beasts, to-day, is owing  
“ to the folly which led these noxious though in them-  
“ selves weak creatures to attempt a sociability which  
“ they at any rate were not good enough for.”

He ceased. The lions, whose modesty is equal to their valour, felt in their hearts that they too were not good enough. Silently and with depressed mane and tail each sought out his discarded jackal and resumed his old haunts. Those that survived grew fat again ; and they have never since attempted to be so extremely sociable together.

After we had laughed and joked a good deal about this strange fable of Milverton's, he read to us the following essay upon Government.

## GOVERNMENT.

**T**HE political events of 1848 may be said to have arrested the attention of the civilized world; for such persons as were not themselves concerned in these events, have been constrained, as it were, by their swiftness, their suddenness, and their magnitude, to give some heed to them. Like persons in the street, when a frightened or wild animal rushes by, all pause from their work, or their amusement, or their thought, to look with eager eyes for what accident will happen next. Those amongst ourselves who during long years of peace, had taken but a languid interest in foreign affairs, have lately been ardent in their study of the current history of the day.

It is impossible but that many thoughts of an unusual kind respecting government, must have occupied men's minds in the course of this eventful year. It is unlikely that any thoughtful person will not occasionally have given anxious consideration to the government of his own country.

The first thing that will have occurred to any

attentive observer of late events will be a suspicion of considerable deficiency in wisdom on the part of those governments which have shown themselves so unstable. But we may go much further than the present occasion, to demonstrate the deficiencies of modern government. Long ago, Gibbon noticed that all the men employed in the army and navy of Imperial Rome were not equal to the number maintained in modern times by the Prince of one province of that Empire. The historian alludes to Louis the Fourteenth. What a condemnation of the modern system this fact affords. It may be said that the population of Europe is much increased since the times of the Roman dominion; but then Rome had to keep in order the known world. There was to be an army always encamped upon the Rhine and another on the Danube. In Africa, in Spain, in Asia Minor, in Britain, soldiers judiciously placed maintained the public tranquillity. There were of necessity two or three stations for the Roman fleets: and Rome herself had always a large body of her tyrant pretorians encamped beside her. The united numbers of all these troops do not amount to the number maintained by France of late years in a time of European and domestic peace. Going still

further in our researches, I think if any one attentively considers what notices we have of the well-being of ancient cities, suspicions will cross his mind whether our advance in material prosperity has been what it ought to have been. No doubt this slowness of advance merely arises from a new set of difficulties having grown up which require new sagacity to meet them.

But the truth is, that government is now, and always has been, a matter of profound difficulty : and in all ages has been conducted in an abrupt and convulsive manner. Grievances which if early dealt with might be dealt with easily, are suffered to harden and increase at leisure. Indirect remedies (which will some day be found out to be in general the best remedies) are seldom sought for. What is done is too frequently the offspring of clamour and chance : and legislation is mostly provided at a crisis.

History is chiefly a record of the failures of Government. This is the usual current of human affairs : it does not become any of us to complain inordinately of it, or to pride ourselves upon discerning it. But we may strive to lessen an evil which will not be eradicated as long as men are men.

Turning now to our own government, we cannot but see that we have great advantages ; and at this moment are looking on at the disturbances of the world with conscious superiority. We have, as I said, great advantages. The advantage of our insular position can hardly be overrated. Then the nature of the people. They are resolute, enduring, grave, modest, humorous. I lay great stress upon the last of these qualifications. Nothing corrects theories better than this sense of humour which we have in a greater degree than is to be met with, I believe, in any other people. An Englishman sees easily the absurdity which lurks in any extreme proposition.

Moreover, there is such a thing as fortune, or as I would rather say, divine guidance, for nations as for individuals. That man must be very unsubmitive, I think, and very unobservant, who has not noticed in his own career turning points and important crises which could hardly be said in any way to have been brought about by him or to be results of his character. The same with us as a nation : we have had our disturbances at the right times, upon great subjects, and conducted by great personages. From us was to be the greatest colonization : and it seems as if we had been trained

up with a view to that, accustomed early to independent action, as people who would have to seek their fortune in the world. Now these considerations, far from puffing us up with pride, ought to make us fearful for ourselves and also kind in our judgment of other nations. We may remember, in estimating other nations, that the character of a people, as of an individual, may be greater than its history would convey : and, perhaps, the utmost we can say of our government, supposing it to have been preeminent amongst modern governments, would be some speech of a similar form, though much more gracious in substance, to that which Talleyrand uttered with regard to our public school education,\* “It is the best,” he said, “which I have ever seen, and it is abominable ;” so we of our government may say, It is the best we know of, and there are a good many things to be mended even in it.

In discussing the subject of Government generally, it may be divided into three heads : the form of government, the objects of government, and the mode and means of government.

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\* C'est la meilleure que je n'ai jamais vue, et c'est abominable.

## I. FORM OF GOVERNMENT.

This is a very difficult subject to consider, and it is almost impossible to pronounce what form is abstractedly the best. Much must depend upon the nature of the people, their history, their age as a people, the nature of surrounding governments (a thing often overlooked) and the geography and products of their country.

To take an instance as regards the nature of the people in its bearing upon a question of government often mooted theoretically and practically in modern times; namely, whether there should be one or two legislative bodies in a state. There may be a people of such sober temperament, so given to pause and ponder, so careful in the choice of representatives, and so thoroughly versed in political questions and economical knowledge, that they might do well with one legislative body: and wise measures might be carried by acclamation. Not that such a people would be very apt to acclaim, or that being very thoughtful they would be likely to be often unanimous. But if they were, one might safely trust their acclamations; and in this way that



people might escape the doubt, the delay and the expense which belong to a second chamber, and they might do well without long deliberations of any kind. I have never myself seen, heard, or read of, such a people ; but there may be, or there may come to be, such a people ; and whenever, or wherever, it is found, we must allow that it will be fitted for one legislative chamber. On the other hand, the mischief of having only one chamber will be proportionate to the excitability of temperament, the frivolousness and the proneness to believe in a majority which belong to the people amongst whom such a form of government is established.

Again, to take an instance of the effect of surrounding governments. It can hardly be imagined that a despotism would be extravagantly despotic, or an aristocracy perniciously aristocratic, which was surrounded by countries enjoying remarkably free institutions.—Possibly at the present moment one of the happiest forms of government to live under, would be one that had been thoroughly autocratic, which preserved the vigour that such governments possess as regards their foreign action and their internal administration, but in which the arbitrary tendencies were checked by the fear or example of neighbouring

states and by free opinions pressing in upon the country at all points.

In asserting the importance of the form of government, I do not mean to say that in itself the question whether the chief magistrate in a state should be an hereditary king, or an elective king, or a president for life, or a president for a term of years, is half so important as the tenure of land, or the laws regarding the transfer of property, or even the arrangements for police and for the preservation of the public health. But then if one form of government is likely to hinder the consideration of these good things more than another; if, for instance, the constitution of the government be subject to such political mutation, that the state is always preparing to be governed instead of gaining the advantages of government, then this form is a very important evil in substance. If, on the other hand, the political action in a state is so torpid, that the minds of men are never agitated by political questions, one considerable part of human education is left out, and though this omission may be desirable at a certain age, or rather nonage, of a nation, the sooner it begins to develope into something ad-

mitting of more political thought the better. In fact, forms of government may be as diversified as the forms in nature of plants, of trees, of animals, provided there be the same adaptation in the one case as in the other to the surrounding circumstances.

Again, there is a matter connected with the form of government or perhaps we should rather say, connected with the spirit but expressed in the form, which is obviously of the highest importance; namely, the proportion observed in the original constitution of the different elements of power in the state. For example, how much depends in a free government upon the happy admixture of local and central authority! If there be too much local power, how much time will elapse before the results of collected wisdom and the experience of the shrewdest men in public affairs will be carried into the local administration: how much unkindness and severity will be added to the local malignity already sufficient in most places: how completely the imperial ideas are likely to be sacrificed to petty privileges and near-sighted interests. On the other hand, if the central power prevails too much, the minds and

energies of the small communities dependent upon it are weakened by difuse: at the centre itself, too much influence falls into the hands of factions, so that suddenness becomes the arbiters of national affairs: and, moreover there is danger of everything being sacrificed to any one idea, or fancy, prevailing at the seat of government.

Similar dangers may be shown to exist in any government that is partly representative and partly autocratic, if the just proportions are not well maintained and room not given for both principles to do their work in. The vague, querulous, disjointed, clamorous, inconclusive way of transacting affairs which belongs to legislative assemblies, would absolutely prevent all peace and prosperity in a country where there was no autocratic power to counteract the evil. And by autocratic power I do not mean only that which may emanate from a president, a king, a consul, or a dictator, but that for instance, which results from the hoarded weight of wisdom and reputation which may belong to any one man, and which does in our own time belong to one eminent person in our own senate, whose view of a question is something quite different in its effect from that of any other member in the House of Lords, however

eminent. Again, if the autocratic element prevail too much, that happens to the whole community which was shown as likely to happen to small dependent communities when the central power is too great; namely, that there will be a sad apathy about political affairs, for men seldom think or care much about matters which they can scarcely ever hope to influence.

The result of all I have said about forms of government, is to show that it would be very pedantic to pronounce upon any form of government as best for any particular country without a large consideration of its circumstances; that there are peculiar dangers belonging to each form of government; and that much care must always be given to ensure a just combination of the various elements of power in a state.

## 2. OBJECTS OF GOVERNMENT.

In the first place, let us be careful not to limit too much the objects of government. Governments in past ages having interfered so much, and often so unwisely, has given us a peculiar distaste for what we call government interference, and has made men contented to accept a very low view of

the objects and purposes of government. But government is not merely police. It is something personal; it has a representative character; its business is not confined to the care of life and property; it has in fact some national part to play in the world, some great character to sustain. In short, it seems to me that the just idea of government is not fulfilled unless it acts with the greatness of soul and the extent of insight and foresight of the best men in the state, and with the power of the whole body, in those matters which cannot be accomplished by individual exertion. Now this is what many a man expresses unconsciously when he exclaims, "The government should undertake this great work; should reward this eminent man, promote that discovery, encourage that art;" or words to that effect. He means that the government should express the wisdom and gratitude of the best part of the nation in a way which that part could not do, or ought not to be expected to do, by its own individual exertion. I am asked then a question, which has been one of the difficulties of modern times, Is a government to have a religion? Is there to be such a thing as a state conscience? To which I say at once, yes. It is to act with the conscience of its wisest and best men

in matters of religion as well as in all other matters ; and so it does in the course of ages.

But to descend to some of its daily occupations. One of the first things for a government is self-preservation. Complaint has been made, that Bacon and other writers upon politics of his time insist too much upon preserving the sovereign's rights and powers : I am far from thinking that this care of theirs was mere time-serving, and am inclined to think that there ought to be a similar care and apprehension for all governments on the part of wise men who are in them or live under them. "How is the king's government to be carried on?"—a memorable question asked by a great man of our own day—is one which should be frequently present to the minds of all persons in authority, or possessing influence.

Now this care for self-preservation on the part of government, may seem to be a selfish thing and likely to lead to mere repressiveness and inactivity ; but these are not the means by which I consider that self-preservation will ever be effected. On the contrary, I believe that if governors and people in authority really understood human nature, they would perceive that some judicious activity on their part is the only thing which can give life to their institutions. There is no strength in stag-

nation : cautious passiveness and official negativeness will be found very insignificant barriers against evil either in quiet or in turbulent times ; and such ways are especially to be eschewed in the still times just before turbulence.

I do not mean by this to recommend the mere pretence of action, in order to amuse, or terrify, or divert the attention of a people : still less to suggest anything like the intense wickedness, of which we have seen instances in our times, of undertaking unjust exploits abroad to keep peace at home. These, like all false ways, only put off the evil day of reckoning. But the object of a government should be to breed up the men under it to do with less and less of it, or so to extend its action, that if its interference and control are not diminished, it is only because its sphere of usefulness is enlarged. People in authority should understand that government must be a thing of growth ; must attend to, if not comprehend, the future. On the contrary, many of them have not even been provident about the means of perpetuating their own system, much less of making it grow into anything better.

This brings me to the consideration of one of the great objects of government both as regards self-preservation and the general welfare of the



state. I allude to the breeding up of successors. I believe that almost the greatest test of wise men being in power, is that they are anxious to provide successors. This loving care for futurity is an equal proof of their goodness and their sagacity. And, as regards their own renown, surely that man's life must be pronounced a great failure whose purposes die with him. That is why many a potent conqueror seems now so small a person in our eyes. The same principles hold good in private life. A man of just and open mind is careful to bring up those around him to do without him. As head of a family, or an office, or a magistracy, he looks around him from time to time, to see who can take his place, and how he can be best educated to do so. On the other hand, a grasping tenure of power is the evidence of selfishness or senility. Looking down the long lines of history, it is to be observed, I think, that those who have been most capable of using power well, have clung with the least tenacity to it.

The objects then of government, briefly stated, should be commensurate with those wants of humanity which cannot be supplied at all, or as well, by individual action, or by any corporate body less than the state: these wants will vary accord-

ing to time and place, will be fewer in one country than in another, but in no country that I know of, are they at present otherwise than very numerous and very imperative.

### 3. MODE AND MEANS OF GOVERNMENT.

BEFORE entering into the details of this branch of the subject, it will be worth while to consider what are the essential difficulties of government in the abstract. The first difficulty that will occur to most persons is the variety of men's minds. "Quot homines, tot sententiæ!" So many men, so many opinions, as the proverb says. But after all, this is not the greatest difficulty. However numerous and various the elements for calculation, the problem would be certainly soluble if the elements were known. But in governing men these elements are not known. The difficulty is, to understand men's minds; and, from the isolation in which all living creatures dwell, this can never be more than approximated to. More than one great thinker of this generation has studied this isolation, but its effects have not been thought of as regards their bearing upon government. Yet in the earliest stages and the first forms of govern-

ment, this is the greatest difficulty. How hard it is (almost impossible) to come at the mind even of a child ! People will grow up together, will live together in some bond of affection, and with some harmony ; and yet the most important parts of the nature of each be unknown to the other, and remain undeveloped. Extending our view from the first form of human government, the paternal, through all the stages of domestic and social government, till we come to statesmanship, the same law of mental isolation pervading, the same difficulty of governing prevails. Shrouded for the most part in a mist, each individual mind, though it may be partially revealed to us by sympathy, is seldom or never completely seen or comprehended.

How do the above considerations apply to Government in its largest sense ? Obviously in many ways. Factious minorities rule, persuading themselves and those around them that they are the voice of the nation. It is from this isolation of mind, which it requires considerable imagination to penetrate at all, that different classes misunderstand each other as individuals do. How often, in all ages, have the governors misunderstood the governed ; and the governed (having less of the

power of making their way by imagination into the minds of other men) still more misunderstood their governors. Moreover, in government, it often happens that second-rate men of low desires and peculiarly unimaginative natures (who are called practical because they lack imagination, or because they have been successful for themselves,) are listened to, and that too on critical occasions; and their want of understanding the souls of men is fatal. Again, the difficulty of understanding men is the leading difficulty in the choice of agents: and indeed it enters into all the varied questions of government—as, indeed, into all the relations of life. It may be said that the above-mentioned evils and difficulties are caused by a deficiency of perception and imagination. But why are great powers of perception and imagination wanted? To counteract the difficulties arising from men's minds being set apart from each other and therefore hard to comprehend.

Another great difficulty in government is the difficulty of conjoint action: I mean the difficulty of coming to a result, and still more of predicating one, when many people are met together to do or to determine any thing. In order to form some notion of the difficulties inherent in conjoint

der the influence of mere fatigue and disgust, we should be astonished at the effect that weariness and fear of "damnable iteration," as Falstaff calls it, have produced. Besides, the hours are largely wasted in these discussions or attempts at conjoint action; it becomes time to do something, or to come to some resolve, and what happens to be, nearest at hand and most practicable at the moment, is at last in a hurry determined upon. Often the confusion arising from all these sources is such, that though considerable activity is manifested in the discussions and labours of these bodies of men which we have been considering, the result, as in the perturbations of the planets, is found equal to nothing, as La Place consoles us by showing.

I have not dwelt upon the above difficulty with a view to depreciate conjoint action and deliberation, which we must have if we would avoid despotism, but I wish merely to point out an essential difficulty in all government, and one which in this country (where there are so many minor governing bodies for affairs of commerce) it is very desirable should be thought of and investigated, and limits put, if possible, to the evils attending upon it.

The above considerations, (especially those re-

ferring to the isolation of mind) may seem too subtle, or too plain ; but the most arduous and complicated questions in life are generally resolvable into their primeval elements of difficulty, and should be occasionally looked at in that way. The great questions of human nature are ever coming before us in new forms ; for civilization does not help us to escape from ourselves, but only by conjoint action to make the most of ourselves.

To proceed now with the means of government in detail. Incomparably the first means is the procurement of able men ; not tools, but men. It is very hard to prophesy of any business or affair in the world, how it will turn out ; but it cannot be a bad thing to have an able man to deal with it. The Chinese government has now subsisted many generations, proceeding upon the principle of choosing the best men for official employment. I do not say they have gone the best way to choose them, but their intention has been to find them, if they could. Such a spirit should actuate every governing person, who should consider the man he appoints to an office as in some measure his representative—a representative, too,

as will often happen, for life. Governments will be sure to have cause enough for shame, if they neglect this duty, for a bad appointment breaks out some day or other.

But the difficulty is to find able men. To hear some persons talk, you would suppose that it was the simplest thing imaginable to make good appointments, and that it needed nothing but honesty on the part of the person appointing. But sound men of business are very rare, much more rare than any body would be likely to conjecture who had not had considerable experience of life. And what makes the difficulty greater is, that the faculty for business is seldom to be ascertained by any *à priori* test. Formal examinations of all kinds fail.

For look what it is that you demand in a man of business! Talents for the particular business, the art of bringing out those talents before the eyes of men, temper to deal with men, inventiveness together with prudence, and in addition to many other moral qualities, that of moral courage, which I have remarked to be the rarest gift of all.

As it is, very many men fail from a want of proportion in their gifts. Here is a man so

clever that he apprehends almost anything, but there is a light flame of restless vanity underneath this superficial cleverness, so that it is always boiling over when you do not want it. One man makes it his business to doubt, another to fear, another to hope, another to condemn ; one is the slave of rules, another cannot construct anything unless he have free space for his theories which this old world does not now admit of. Many of these defects are not fully ascertained until the man is absolutely tried (" *Capax imperii nisi imperasset*"). On the other hand, there are men whose talents for governing are not developed until they are placed in power, like the Palm-branches which spring out only at the top of the tree. But still these considerations must not induce men in authority to say that since choice is so difficult, it must be left to chance or favour, but it only shows how wary statesmen should be in their choice, and that when they once do get hold of a good man, how much they should make of him.

Next to offices come honours as means at the disposal of government. Cant, which is the creature of civilization and must be expected to at-



tain a great height as civilization advances, takes many forms; and one of the forms it has taken in modern times is the pretending to despise honours, calling them baubles, tinsel, toys, trappings and other hard names. This is all nonsense. They are very valuable things, and men of clear and open minds, who are after all less ignominiously swayed by such things than other men, will tell you so. Nelson's exclamation on going into action, "A peerage or Westminster Abbey," will find some response in the minds of many of the worthiest amongst us. In fact it is difficult for a government so to deteriorate and degrade its honours as to make them unacceptable.

Now, in considering the distribution of honours, I am not going to say anything Quixotic, such as to pretend for a moment that they should always be given strictly according to merit. There are several reasons why they should not. In the first place, if they were always given according to merit, it would detract from the power of the sovereign or governing authority of whatever kind. A sovereign or a minister should have it in his power, I think, occasionally to confer honours upon a friend or adherent upon the

simple grounds of friendship, adherency, or liking; and it may be remarked, as I have noticed before, that the friends and favourites of the great, from Horace and Virgil downwards, have in general been remarkable men. Then again it should not be declared that honours are to be given absolutely according to merit for this reason, that it is impossible to provide the time, attention and skill requisite for such a distribution. Thirdly, if honours were supposed to be given strictly according to merit, how much that supposition would aggravate the discomfort of the unsuccessful, that is, of the great majority of us in the world. At present, men find ready consolation in the thought, which is a just one, that not only is merit frequently left unrewarded, but that oftentimes it stands fatally in the way of worldly success.

Having now given several reasons against attempting to make honours entirely dependant upon merit, I may with more boldness affirm, that it is indispensable to confer many of them according to real desert. Otherwise government parts with a substantial source of power and influence. In the creation of any order or dignity, there may be instances of favouritism or of yielding to second-

rate and partially unworthy motives; but if the order or dignity is not to lose much of its favour with mankind, it must contain and illustrate a fair amount of worth and service.

In order to make the honours more desirable and capable of being more easily dealt with, they should be of various kinds and even some of the very highest amongst them should not require the possession of fortune in the person honoured. Finally it should be remembered that the distribution of honours is one of the especial functions of government: which like coinage, taxation, or the declaration of peace or war, cannot be performed by private individuals. It is a case where the state comes in as a person and proclaims "This is the man whom the king delighteth to honour." If the king delights to honour foolish people, or people, as Hamlet describes them, merely "spacious in the possession of dirt," the honours will be accordingly depreciated, and government will have debased this important function of conferring honours, a proceeding as injurious in its way as debasing the coinage would be in its.

In coming now to the mode of government, i. e. the way of applying the means of govern-

ment, it must be first observed how difficult it is to enter upon such a subject without going much into detail; and, moreover, for the suggestions to be of most practical use, they must have some reference to the modes of government at present existing. There is no country which has been a country of great affairs for many years that will not have adopted various excellent devices for the furtherance of business. The form for instance of a Cabinet and many of the Cabinet arrangements for business in this country, are the result of much adaptation, and could not easily be amended. It is obvious that in every form of government considerable attention should be paid to the distribution of functions amongst the great officers of state; and that care must be taken to make the functions of these officers grow and change with the growth and fluctuation of the affairs of the country. In our own country the great officers of state are too few. I do not presume to speak of any division of the Lord Chancellor's functions, not being conversant with them. But the present duties of the Home Secretary might be divided, I think, with great advantage. Let there be a Minister of Justice, who should have direction in all official matters connected with the course of justice and the

maintenance of order. The custody of lunatics is a branch of the Lord Chancellor's functions which might well devolve on this new officer. The other Home Secretary might retain the name of Home Secretary, and be intrusted with all matters appertaining to the education, health, and sustenance of the people.

Again, it appears that, for a very long time, the duties of Colonial Secretary have been too much for any one man. Where is the difficulty of having two Colonial Ministers: one for Canada and the West Indies; and the other, taking the management of all the other colonies, and being called the Colonial Minister? Does any one who knows anything about the subject, doubt of there being enough business in the Colonial Office to employ any two of the greatest minds in the country as chiefs of that department?

But there may then be too many in the Cabinet. If so, remove those officers who have less distinguished functions. The Paymaster of the Forces and the Chancellor of the Duchy of Lancaster have sometimes been in the Cabinet. Let them give place to the Minister of Justice and to the Secretary for Canada and the West Indies. I am well aware of the advantage of having occasionally

one or two places in the Cabinet for men who cannot undertake the management of laborious departments. But, without going further into detail, I feel confident that Cabinets will not be greatly embarrassed in finding room in some way or other for the two great officers proposed.

Having now supposed the business divided amongst certain departments, and fit persons chosen to preside over these departments, and able men selected to fill the subordinate offices ; there is still to my mind a want of something which I think may be noticed in all Governments of modern times, and that is, a power of attracting from time to time fresh ability and fresh views, and putting the department in reasonable communication with the world about it. I believe that what I am going to say is new, and being new and therefore unpractised, it is liable to the objection of not being practicable. I am sure, however, that the deficiency I have noticed does exist, that it will not be supplied by Committees of the Legislative body, nor even by permanent commissions ; and therefore any way of attempting to supply this deficiency may at least deserve attention. What is wanted is to bring more intellectual power within command of the

heads of departments, and moreover that this power should neither be elicited in a hostile manner, nor on the other hand that it should be too subservient. It should rather be attainable without the walls of an office than within. It should be at hand for a minister; but it should not be too closely mixed up with ordinary official life. The plan then is this, that there should be gradually formed, in connection with the two or three first departments of the state, a body of able men not bound down to regular official employment, but who should be eligible for special purposes—for the minister to devise with, to consult, to be informed by. There will be a likelihood of freer range of thought and more enterprise amongst such men than amongst those uniformly engaged in official duty. They would be of the nature of Counsellors to a Department, without forming the check and hindrance that a council would be. It can hardly be doubted that it would often be an immense advantage to a minister, to be able to call in a man of known ability, conversant with the department and yet not much tied by it, to hear his opinion upon some difficult dispute (from the colonies for instance) in which both the minister and his subordinates may be liable to err

from their very knowledge of the parties. Then, again, what a gain it would be to place on this staff men of long standing in the colonies who had returned to pass the remainder of their lives here, of whose experience the minister might well avail himself. This same body would give the minister a means of choosing official men such as has never been devised. It should not have any collective power. Parliament is sufficient check upon any minister. In modern times ministers want strength more than restraint.

Having treated, though necessarily with great brevity, of the form, the objects, and the mode and means of government, I come now to what is perhaps the most important part of the subject: namely, how the governed ought to regard government. People forget, when they talk of government as a thing apart from themselves, how large a portion of the motive force of government they are themselves, and what duties therefore are incumbent upon them. Now, he who does not bring into government, whether as governor or subject, some religious feeling, by which I do not mean anything that he may find exclusively in the church of England, or the church of Rome,



or any other church in the world, but who does not fulfil his duties to his fellow man from some higher motive than expediency or the intention to fulfil the conditions of some imaginary social contract, is likely to make but an indifferent governor or an indifferent subject. It is from the absence of this pious feeling that all systems of government which are merely the creations of logic, (of which an Abbé Sièyes can make two in a morning) are so liable to be upset, perhaps as speedily as they are made. You talk of rights, duties, powers, checks, counter-checks, citizenship, patriotism, and get up all the apparatus of government, and yet it breaks down with next to no weight upon it. And why? "Each man," as the Poet Thomson said when his friend wanted him to marry some lady of many charms and merits, but who had not the charm of being lovable in the poet's eyes, "Each man has an uncontrollable imagination of his own." So, as regards these quickly-made systems of government, in which no appeal is made to anything above humanity, a man says, This may be all very well, but it is a scheme that does not suit me; I am not your creature; and he forthwith sets to work to demolish a scheme or form of government which has not the least divinity in

his eyes ; which does not suit his “ uncontrolable “ imagination.”

But men ought to be so brought up as to look with a reverent eye upon the civil ordinances of life. Almost the greatest distinction between wise and good men and the thoughtless and reckless is, that the former are ever anxious to get the utmost good out of all that is around them. They see that what with the difficulty occasioned by the acute disorders of the world, such as failing harvests, wars, pestilences—and also by the chronic complaints, namely, the daily troubles and distresses of life, government is a very serious matter, and they learn to regard it religiously. They see, or perhaps feel more than see, that withal there is a spirit of beneficence and order throughout creation, and they are conscious that they are acting in consonance with the great laws of the universe and the will of their maker in endeavouring to make human affairs go on well and wisely. This reference to something above them and beyond them gives earnestness to their wish to improve civil institutions, takes away recklessness in doing so, represses selfishness, establishes justice and reproves self-will. Without piety there will be no good government.

In free countries, (and since constitutional modes

of government are spreading, more countries will come under the denomination of free), a large body of the people will be required to act in a spirit of piety, not only in regard to their duties as subjects, but as governors; for with them rests the choice of representatives. It becomes incumbent upon them to seek out wise and good men to represent them, always remembering that the wisest and best will have to be sought for, and that they will be the least likely to fall in at once with all the prejudices of their constituents. In ancient days, cities of the Roman Empire would pray to be allowed to build a temple to the reigning emperor. Not giving way to impulses of servility, but anxious to take a noble part in imperial transactions, in dignifying the empire to which they belong. Cities have now an opportunity of doing so by nominating men of worth to represent them. If exclusively led by local influences, yielding to clamour, showing no confidence in what is great, appreciating no worth that will not square exactly with their present views, allured by foolish, glittering, or bitter words, or still worse if basely bought by money, representative bodies entrust great functions to unworthy persons, let them no longer complain of any doings of the imperial go-

vernment or expect that their gross delinquency in the early stages of the formation of government will somehow or other be remedied before the superstructure is completed ; that what is corrupt in its first growth is to be pure in its full-blown maturity ; that Cedars of Lebanon will be developed from fungi on the wall.



ELLESMERE. I wish you could give a volume to this subject ; but no—on second thoughts I do not. Your volume might be treated with more respect than an essay, but would be put aside with other solemn works upon the subject, whereas the essay has some chance of being read. It was only the other day that I was reading in one of Hallam's books an account of the works of some writer on government, and they seemed to me to be admirably fitted for the present day as well as for all time, but the author's name was one I had never heard of before, and the treatise being a laborious and learned one will of course remain unknown to the generality of people. And then again, if you were to write a book you would begin to think how to fill it up instead of studying, as in an essay, how to contract to the uttermost what you have to say.

DUNSFORD. I thoroughly approve of what you have said about the spirit in which government is to be regarded by both the governors and the governed.

ELLESMERE. The pith of that is the advice to electors. The fault in the present day is not that popular feeling is not sufficiently represented, but that the intellect of the country is not. Political education is, in comparison with other branches of education, highly developed here. Consider the manner in which newspapers are conducted. How admirably on the whole they (I speak of them as if they were persons) have behaved throughout these trying times. It were to be wished that more of the statesman-like ability which is rife in the country should find its way into parliament.

MILVERTON. Or that ministers were more independent of parliament, at least in the choice of official men.

DUNSFORD. I am sure that the ordeal which men have to go through in order to become members of parliament, or to continue such, is of a kind which must be peculiarly offensive to some of the minds we should most like to see mixed up with public affairs.

MILVERTON. Yes, of course; that is one of the drawbacks upon representative government. The evil might be mitigated though by creating a certain number of official seats in parliament—say for the first and second office in each department. Some of the fittest men to be listened to, are amongst those who have neither the leisure, the money, nor the temperament, to

cultivate a constituency. The plan of ex-officio seats would greatly add to the independence of public men.

ELLESMERE. It is by no means a new suggestion.

MILVERTON. A suggestion may be ever so old; but it is not exhausted, until it is acted upon, or rejected on sufficient reason.

ELLESMERE. I think ministers of late years have been too much afraid of parliament. I believe if they would attempt less in the way of legislation, prepare what they do intend to do with great care, and insist upon carrying out their intentions, things would get on much better.

But let me tell you a story. My friend —, the great traveller, was lately describing to me the polity, if so it may be called, of a nation that lives somewhere between some mountains and some seas, I forget where, but the boys at the nearest national school would be able to tell you if you only gave them one or two facts to go upon. Well, my friend tells me that when anything of political interest occurs amongst this people (whose name I have forgotten) everything that is foolish or wise, kind or uncharitable, true or false, is allowed to be said upon it in all parts of the nation; then throughout their territory these savages collect together in little knots, dance and howl and rave and dress themselves in ribbons. From these minor assemblages they select two or three individuals, my friend could not make out for what reason, but you know how difficult it is to understand a foreign people's ways. Sometimes he thought it was for their fatness, sometimes for their youth and innocence, sometimes the

choice appeared to be connected with the favourite liquor of the country ; there seemed to be no rule of any kind. These individuals for whatever reason chosen, were then elevated upon little stages, which appeared to have the effect of making them talk wildly and at random ; and my friend conjectured, that as we say here " in vino veritas," so there it was held, that upon these stages whatever folly was in a man was sure to come out of him. One or two of these exalted individuals were then chosen, it seemed to be for a quality that we should much approve in our schoolboys, for as he observed, those were chiefly favoured who could repeat like a lesson learnt by heart most quickly and with most alacrity the cries uttered by the howling multitudes around them. All the individuals thus chosen were brought into a large booth surrounded by several smaller ones. Then some very odd ceremonies took place, almost of a musical kind. One of the people in the big booth would get up and say something, as my friend conjectured, about the matter in hand ; then another said the same thing with more words and a little stammering ; a third repeated the same thing with more words and more confusion ; and, perhaps, introduced some new sayings of his own which, however, had nothing to do with the question and at which they all laughed. There appeared to be a chorus and an anti-chorus, each having its peculiar tune. So the clamour would go on, like an air with many variations, for days, weeks, months, years, varied by occasional dancings in and out from the large booth to the small ones, which

seemed to be a very exciting business. At last when the subject had been danced upon and sung about till they were tired, something was done or something was agreed not to be done. Very frequently a sudden gravity or wisdom, (the result my friend thought of the weather) would fall upon the people generally and upon the small section of it in the great booth; and then they ceased their singing and dancing, embraced one another, said they were of one mind, and one and all joined in bearing out with pomp to the great tombs of the nation the dead body of some wise resolve which they might have carried into effect long ago, and which might have been of great use to them.

But my friend said they seemed to be a contented people, for at least no man amongst them could say that his folly had not had a hearing.

This is a strange story; but travellers do tell strange stories.

MILVERTON. You may ridicule anything you know, Ellesmere.

ELLESMERE. How very jealous these writers are! nobody's fables are to be admitted but their own, or what is like their own. If my narrative had been a little more delicate and refined, and not told in my broad coarse way, but in reality a great deal more severe, Milverton would have said it was very clever and very appropriate.

MILVERTON. You would make out all our proceedings to be such folly, whereas we know that really very



great and solid improvements in legislation have been effected in the last half century. What I am at present afraid of is, lest a certain vulgarity of political thinking should prevail. That word vulgarity is rather vague, but will express to you what I mean; that kind of thinking or feeling which induces men to sacrifice the future and obliterate the past for the sake of the present; which despises all that is chivalrous, recognizes no indirect advantages, does not conceive that there may be a national soul as well as a national stomach, would willingly see a colony drift away if it could not be proved to have returned five per cent in hard cash on the outlay of the mother country. This vulgarity of thinking is ramified in various directions, and will appear in the way of discussing things as well as in the conclusions arrived at.

Now I believe that vulgarity is generally as much opposed to wisdom as it is to good taste.

ELLESMERE. Give me your hand: I forgive you for your depreciation of my traveller's story in consideration of that last sentence of yours: and I will even be audacious enough to add another clause to the aphorism. Vulgarity is generally as much opposed to wisdom as it is to good taste; and good taste is too indolent to take the trouble of proving the near relationship between herself and wisdom.

LUCY. May I go back to the travels of Mr. Ellesmere's friend and ask whether there was anything else talked in these booths besides politics?

ELLESMERE. Yes, Miss Daylmer. This savage tribe

was not so supremely happy but that they had law suits sometimes to make them happier.

MILVERTON. That reminds me of saying that I think perhaps the greatest legal reforms are to be obtained by official reforms. As things now are, the court of Chancery, saving your presence, Ellesmere, is the thing most resembling the Holy Office of former times. It is the Protestant Inquisition, only that, instead of confining its victims in dungeons, it allows them to go about for a time, just as if they were not ruined, but they know better.

ELLESMERE. I shall thwart your intention of dragging me into a defence of the Court of Chancery by going back to your projected official reform, or rather official addition—your imaginary Council. Will they cost any thing, these gentlemen?

MILVERTON. Certainly, for you cannot rely upon work that is given: but, cost what it will, let us be well governed. The general satisfaction arising from wise conduct in the executive is almost inappreciable in money. A hundred thousand a year more spent in getting head-work done for the state would probably be most economical expenditure.

ELLESMERE. Yes I agree to that. Let me ask another question. Are these Councillors to be known?

MILVERTON. Yes, as well known as the under Secretaries and Clerks of the departments.

ELLESMERE. Well now I will tell you my opinion. The scheme I think is a good one—too good to be car-

ried into effect. The Minister who should propose it would be liable to be told he had all manner of mean and selfish ends in view, and that would scare most public men.

MILVERTON. I can only say, it ought not. Any man who does understand at all the question of official reform ought to make a point of bringing forward his views, if only from the consideration that these subjects will always lack popular breezes.

ELLESMERE. Reverting to the general subject, Milverton, I am not sure that the essay does not tend too much to bureauocracy.

MILVERTON. No, indeed! This busy, bustling, energetic England is the last place where there is any danger of bureauocracy, as you call it: and we often do want some moulding power to put all this energy into form.

ELLESMERE. Well, I believe no harm would come from strengthening the executive intellectually. If we found official people riding us with too sharp a curb, we should soon throw them over our heads. And it is a great grievance not to have things well administered. There is a capital passage in one of Sir Francis Palgrave's books saying, how mal-administration in little things forms the current of public discontents. I forget the words.

MILVERTON. There is something I wanted to say in the Essay, but I did not see how to bring it in—and I am not sure that I can fully explain myself even to you. I should like to introduce more of the feeling of person-

ality in the executive. Personality is not the word perhaps ; but you know what I mean.

ELLESMERE. Yes, I have some dim notion. You told us you would have a state conscience.

MILVERTON. Yes, but this does not, of necessity, declare that a state must hold certain theological tenets and enforce them by bayonets, test acts, or other extreme modes of reasoning. As a land-owner, in the government of a private estate on which persons of different religions dwell together, may govern equitably, without at the same time ceasing to uphold his own opinions by fair means, so may a state. But, at any rate, if the idea of a state is not to convey a distinct intellectual being, it should have a distinct moral being. It should give us the idea of the best man of that day and country, if not of the best theologian. Where the executive differs from law, is in its possessing personality. It is not an immoveable scientific apparatus, but represents flesh and blood, and is flesh and blood. A good executive officer feels in all he does that he is fulfilling a part, however small, of the functions of a creature that has rights and duties. He will not defraud it, nor suffer it to defraud others. A monarchy helps to keep this personality before us.

The idea of a conscience belonging to bodies of men has been ridiculed—and no wonder, considering what we have known men do in their collective capacity throughout all ages. But it means simply this, that duties follow power. A railway board has to satisfy its

conscience respecting the matters which it has taken in hand.

ELLESMERE. What do you say, Dunsford, to all this? You are sure, though, to be glad of getting in a conscience, though but a state one.

DUNSFORD. I have felt all along out of my depth, having no experience in any of these matters. But Milverton's views seem to me to be likely to ensure more humanity in administration.

ELLESMERE. But now, Milverton, I wish, instead of indulging us with all manner of generalities about state consciences and such things, you would give us some of the results of your own experience of official life. You often talk about what a sad thing it is that men should be subdued by their trade or calling; but, I observe, your short experience of official life has impressed upon you an alarming amount of official cautiousness. You very rarely talk about the men you must have observed or their ways of business: all this with you is "*altâ mente*" "*repositum*," merely coming out in aphorisms and dark sayings of various kinds.

MILVERTON. Well, I will tell you what struck me most in official life—the singular honesty and good intention with which it is carried on in England. I do not mean merely the common honesty of not betraying secrets and not seeking after sinister purposes—that merit official people share with bankers, clerks and the mercantile community in general, whose honesty is something wonderful—but I mean the less obvious honesty of being

careful that things should be fairly considered and that right should be done. I believe, and with some experience of the subject, that if the private letter-books of most ministers of modern times could be laid open to the public, containing copies of those letters marked "private and confidential," the public would soon throw them down in disgust as unreadable, from their not containing anything wrong or scandalous, and therefore not being at all amusing. Where I do think we may find some fault, as I have said before, is in the want of courage in official men. You see the ordeal they have to undergo from the Press and Parliament is such, that we, the public, have long ago surmounted the danger of ministers doing anything fraudulent or unconstitutional; *now* our fear ought to be, lest they should be too much afraid of us to undertake what they think right. It is the same in dealing with public as with private agents. If you look too sharply after them, they will endeavour to escape your blame rather than to do your business. Of course there will be noble exceptions to this, but such will be the general tendency.

ELLESMERE. I really believe you would have us imagine that statesmen and official men are more honest than lawyers.

MILVERTON. No—not exactly that—but their (the statesmen's) business is to find out what is right and serviceable—not what can be best said or done for one side. The training is in that respect a good one for the mind.

ELLESMERE. And now, Miss Daylmer, we have heard

next to nothing from you about government. Ah, you women are too wise to write or talk about what you know best how to practise. Suppose we were writing a formal essay on feminine government, how should we enumerate the means at the disposal of government. I should say, Poutings, fullnesses, tears, dancing with some one else, judicious faintings, then half smiles half tears, loving looks—these things perpetually and rapidly succeeding one another—so that men's hearts would be harder than Alpine rocks if they could withstand such alternations of vinegar and sunshine.

LUCY. What we should need most would be sensible men for us to have to manage, which seems also, if I make out the essay, to be the greatest difficulty for your grand doings in government as for our little ones.

DUNSFORD. As Ellesmere and Lucy have begun to talk nonsense, Milverton, I think we may consider the conversation concluded and break up our sitting.

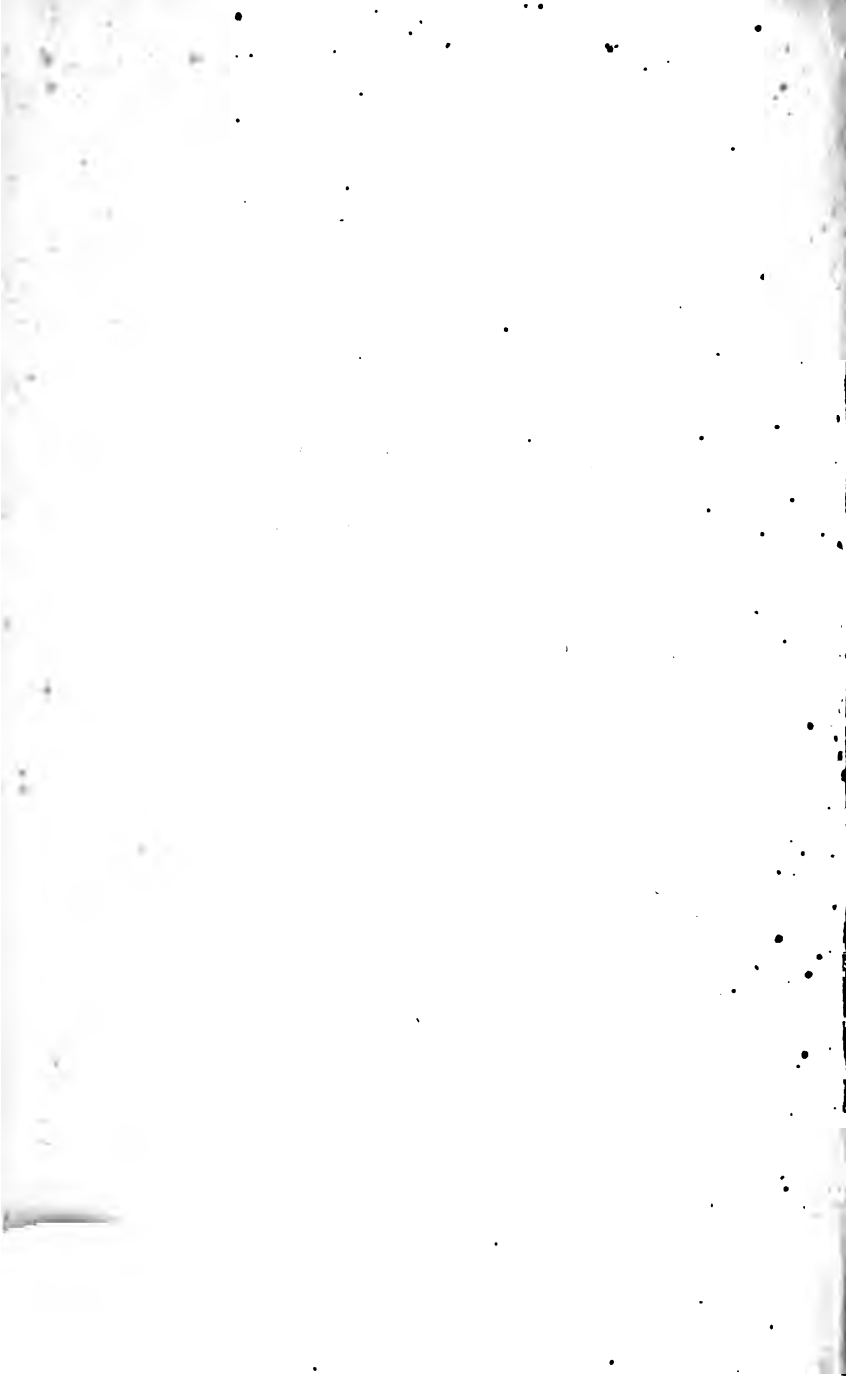
ELLESMERE. No, I wanted to say something about honours. I quite agree with what you said about them, Milverton; but I want to show you the reason why they are so much desired in all ages. It occurred to me for the first time while you were reading. Men desire marks of honour for themselves, not to make a noise in the world and to be pointed out by the fingers of the passers-by, so much as in order to show their private friends that they are not such fools as these friends say they are, and to quell domestic malignity.

MILVERTON. It is not malignity, Ellesmere; at least

very often not. It is frequently mere ignorance. If you had a younger brother, for instance, of great musical talents, his gaining any honour or reward for their exercise would prove to you the existence of those talents in a way which you would never have arrived at for yourself. Your respect for him would probably be increased, as you found it was agreed upon by those who should know, that he could do something well. Honours, you see, not only reward merit, but declare its existence.

ELLESMERE. I suppose you are right : at any rate you will be able to outvote me, for I can see you have Dunford and Miss Daylmer on your side. But let us leave off now talking about government, and have a walk. Thank goodness I have not many persons to govern—only myself and my clerk. The former though often contrives to give me a great deal of trouble.





# SLAVERY.

## CHAPTER I:

As the following essays are all upon the same subject, I bring them together, although they were not read in the same place or in the same year, as will be seen; and, indeed, did not always follow in the order in which I have placed them.

A short time after our last reading, Milverton mentioned that he should be ready to read something more to us, and intimated that it would be of a graver character than what we had been used to hear of late from him. Notwithstanding the threatened gravity, Lucy begged me to let her accompany me; and Ellesmere did not refuse to attend. We met at our accustomed place in Milverton's garden; and, after the usual greetings, Ellesmere thus began.

ELLESMERE. Well, Miss Lucy, and so you are here, too. What courage there is in the female breast! Did not Milverton inform you that he was going to tax our

patience largely? What is your idea now of a grave subject?

LUCY. One that should make even Mr. Ellesmere in earnest, as distinguished from a dull subject which would only make him more fond of gibing and more provokingly severe.

ELLESMERE. Fair maiden, your remarks are unpleasantly clever; and if you say anything more of the same kind this morning, I will give out that you are a wit, a ruinous character, I can tell you, to affix to a young lady in her teens.

LUCY. Pray do not, sir; I am all submission for the future.

MILVERTON. I do not know, Lucy, whether my subject will come under your definition; however, I will not keep you any longer in suspense,—Slavery is the subject.

ELLESMERE. The very one I guessed and had just whispered in Dunsford's ear (he had done so). You see I had given a shrewd look at your book-shelves, and watched the additions from time to time. Then the problem was, to see what one subject would fulfil the requisite conditions, and account for a man not utterly irrational reading books of travel, geography, books about the different races of mankind, pamphlets upon sugar, blue books on the West Indies, and old Spanish chronicles. And by a process of combination and elimination, which, if I were to work it out on paper, would occupy a notable place in the ninth edition, ninth is it.

not (the rogue knew that I was only preparing a second) of Dunsford's work on the second part of Algebra, I found out your subject.

MILVERTON. Does it frighten you?

ELLESMERE. No, not a bit—a fine extent of dark ground to work our picture of life upon. Besides, I have never read anything about it worth reading. I do not speak contemptuously: there may be good books upon the subject, but I have never seen them. And I remember, too, having routed up the matter a good deal for the “compulsory manumission” case. A great case that; nearly the greatest I ever was in.

MILVERTON. I am very glad indeed that you take so kindly to the subject. I was afraid I should have a good deal of coaxing and driving to get you over the first start, as with a young horse.

ELLESMERE. Considering what I have gone through in the way of listening to essays of yours: how attentive I have always been when you have sat down there and told me that Virtue was a fine thing, I do not think you can fairly compare me to a young horse, but rather to one who has carried many a dull load in a most good-natured, pack-horse fashion.

MILVERTON. Dull the load I am about to share with you is not: sad to the uttermost it is. I have of late been looking with some care into the history of Slavery, pondering over some of those Spanish tomes which had not escaped your observant eye, Ellesmere; and the stories they tell are much darker and sadder, I think, even

than the usual run of history. I have not been able to escape their influence, after laying them aside.

DUNS福德. Yes; I have noticed you have not been very conversable lately.

MILVERTON. However, I had the other day a strange dream or fancy which seemed an answer to some of my troubled questionings.

ELLESMERE. I see in these wild parts of the country the love of the marvellous still abides. Come, let us hear about the dream. Like all people who have anything strange to tell, you are longing to tell it, I can see.

MILVERTON. I will then. There is a beautiful creature haunts these hills; whether to call it insect, fly, or moth, I hardly know; but it is about so long, has a slender body which two transparent blue wings arch over, like a tent, and the delicate feelers form the cordage of the tent. This creature, (I believe it to be always the same one,) comes often when I light my lamp, and suns itself in the light thrown by the lamp upon the white wall near. It never falls with a whiz into the flame, like others of its winged tribe, but contentedly reposes on its lamp-warmed spot.

ELLESMERE. This will be a night-mare story.

MILVERTON. Two or three days ago, I was much tired, and began to set about my work very listlessly, but spurring myself up to it, at last made a beginning. I was busy with an account of wars, and destructions, and massacres; and I dare say, occasionally dropped some words which showed what I was thinking of. My pa-

tient blue-coloured friend had, I remember, taken her station on the wall when I first sat down. I thought how we built our palaces and formed our pleasure-gardens on the ruins of the past; and what part those unfortunate men, or nations, might still have in our gains, upon whom the advance of human society seems to have been worked out with especial signs of agony and terror. Pondering these things, I suppose I slept; at any rate, the tented moth said suddenly to me with a clear crisp voice, sounding as if the words came through the finest net-work. "Large, sad-coloured creature, I could speak to you of many things not to be found in those dark characters you rest upon."

"Beautiful daughter of a day," I answered, "you are pleased to mock me, but so you speak with that sweet voice, speak on."

"Say, daughter of long ages, as well as daughter of a day," she, rustling, replied; "for it is not with us as with you: at our birth the experience and the knowledge of our insect parents and of their parents come to us at once: we look back upon a web of continuous life which your histories only give you names about."

"This, then, is their 'instinct,'" I said to myself, but would not say it to her; thinking, in the strange way of reasoning that goes on in dreams, that she would not understand the word, "instinct."

She continued, "nor are we the only creatures gifted with this life on life: your large-shadowed race wonders to see an animal or bird fondly attach itself to this

“ man, not alluring it, and fly the other, offering all it  
“ wishes : but they know the lineage of those who have  
“ loved their race : a host of loving little words and  
“ deeds and pleasant memories attend the offspring of  
“ such a race. Nay, I myself have seen what your poets  
“ scarcely dare to feign, the inferior animal seek injury  
“ to itself at the hands of one of you men, to stop his  
“ rapid course to irredeemable evil, hoping to detain him  
“ by pity of its own distress.”

“ Forgive the question, lady-moth,” I asked, “ but  
“ was the sacrifice successful ? ”

“ The race,” she said, “ that walks upright and casts  
“ large shadows is as our coarser brethren the common  
“ moths, borrowing small wisdom save from experience,  
“ nor much from that.

“ But listen to me of the past. For those dark days  
“ dimly pointed out before you on that page, I look  
“ along the line of ancestral memories, and feel that I  
“ was there myself, not as in these gentle climes, soft-  
“ coloured, but dusky, and having something of the  
“ fierceness of the sun that bred me there. Fast have  
“ I flown before the heated blast of some burnt Indian  
“ village, rolling towards the woods ; stealthily have I  
“ flitted round the trembling torch borne by the false  
“ Indian maid coming to warn her Spanish lover that  
“ her people gathered even now upon their destroyers ;  
“ and quietly, as at this moment, have I basked in the  
“ light of the lamp where the Spanish captain sat in his  
“ tent writing to his sovereign to tell him how the In-

“dians would not love the Christian faith—and often  
“since have I sat by lamps making the pale student’s  
“face look paler, and heard them murmuring such  
“thoughts as yours.”

“Gracious lady-moth of many ages,” I interrupted,  
“tell me of these things—speak to me more.”

“I showed thee,” she replied, “that other creatures  
“were bound by links thou didst not dream of; and  
“seemeth it not to thee, there may be some bond of love  
“and knowledge throughout thy race, the race that  
“chooses; something that makes the present a brother-  
“hood; the future a linked hope; the past an endless  
“pity, poured by the whole race like balsam on the  
“wounds and sorrows of those who bled and suffered  
“for it most: and compared to which present human  
“sympathy is but as nothing.”

And as she spoke with eagerness, a light quivering motion ran along her wings, as upon a tent stirred by the first breeze before sun-rise. I looked more earnestly at her, and awoke. She seemed to me as usual, fastened to the wall in her quiet way. I began my work again. Many times I looked up from it, but she sat there unmoved: and before I had finished, she was gone.

DUNSFORD. I assure you, Ellesmere, our friend here is highly favoured; I have rarely seen this beautiful insect which, as I dare say you know, is of the species—

MILVERTON. Forgive me for interrupting you, Dunsford; but please do not tell me the name. I do not



want to know it. It will be some harsh-sounding scientific name, I dare say; but if I only associate in thought such a name with her beautiful presence, she may never balk near me any more.

ELLESMERE. You may tell me the name, Dunsford. The insects never talk to me.

LUCY.

"In vain, through every changeful year,  
 "Did Nature lead him as before;  
 "A primrose by a river's brim  
 "A yellow primrose was to him,  
 "And it was nothing more."

MILVERTON. I must now begin.

ELLESMERE. Yes, that formidable roll of paper warns us that we must not talk much before the reading, if we mean to have any discussion afterwards.

Milverton then read the following essay.

## SLAVERY.

**T**HERE are many modes of dividing this subject. Slavery might be treated historically, tracing it from the earliest ages through the various nations in which it has existed, and which it has tended to destroy. As the general polity of Judea was unlike that of

Greece ; and that of Greece unlike that of Rome ; so the state of slavery was widely different in each of these nations. In modern times, too, slavery presents various aspects, according to the nation in which it is found. The slavery amongst the Africans themselves is not like the slavery amongst civilized men. Brazilian slavery must differ in many respects from North American ; that of the Eastern from that of the Western world.

The best modes moreover of dealing with slavery must largely differ in different places : and in truth each nation where slavery exists, requires the subject to be treated with a view to the local and historical peculiarities of slavery in that nation.

Again, the subject might be treated as one of political economy ; and doubtless this presents one of its important aspects. Or, it might be considered in reference to political welfare generally, and looked at mainly in its effects on national well-being.

I prefer dividing the subject in what may be deemed an arbitrary method, but one which might naturally be adopted in addressing an individual—an individual slave-owner for instance. I shall endeavour to show that slavery is cruel,

needless, unauthorized, mischievous to master as well as slave; that there are no races in respect to which the preceding propositions do not apply; and, finally, that slavery can be done away. If these things can be shown to any slave-owner, I think he ought to listen, and I think he will. After all, men are swayed by argument: they do acknowledge the supreme authority of reason. It may be said—look at the course of the world: where is your force of reason there? I answer, the truths of reason are darkened by sophism, blunted by exaggeration, and when “immersed in matter,” as they must be in dealing with human affairs, there is a haziness and many-sidedness about them which render them very hard to apprehend. But bring them well out, and men must obey them. Self-interest, passion, pride, everything goes down ultimately before sound reasoning. You may deny reason: you may deny the Sun. You cannot, however, even when blind, escape the genial influence of either. Hence the first of all things, in a great cause, is to reason it out well. When it is securely reasoned, it is gained. There remains much to be done by the head and by the hand, with the tongue and with the pen; and there may be many

partial issues of success and defeat: but superior intelligences, if such regard mortal affairs, would know that the work was, spiritually speaking, done. Now I do not mean to magnify any literary attempt in this matter, much less my own, but simply to state my conviction of how the work is to be done. Only by profound and earnest investigation, which will lead in writing or action to enlightened and earnest endeavour. The unspeakable misery which has been caused by partial and perblind efforts in the cause of slavery, makes one approach this subject with a feeling of awe, lest one should be adding any more crude ideas, to be worked out in practical suffering upon other people.

Philanthropy, often as blind as allegorical Justice, can seldom make a single right step without the guidance of wide-seeing thoughtfulness. It may hereafter be proved that England has occasionally committed great errors of judgment in her endeavours to put down slavery and the slave trade. Yet, even if it should be so, we must not forget that the concern felt among the British people for the question of slavery, has doubtless been one of the main supports to all philanthropic endeavour in the matter. This

concern may often have been wrong directed for a time ; but, without it, all interest in the subject might have died away. Wishing that, throughout Christendom, this interest may approach in enlightenment, what it already is in sincerity and fervour, I will now begin the more formal discussion of the subject.

### I. THAT SLAVERY IS CRUEL.

Some may think this too obvious to need proof. But the danger is, that men's attention may have been dulled by many statements tending one way, which have not however been brought to converge to any conclusion in their minds. Besides, after hearing much respecting any great evil, the world begins to think that it has heard chiefly the salient points on one side, and that there may be another view of the matter, which has not been brought forward, or which has not had its due weight. Then, again, if the subject be one of immense magnitude, like the present, the largeness of the evil oppresses men's minds, and makes them anxious, in self-defence, to get quit of the subject, or to be content with very vague impressions about it. It is necessary, there-

fore, in any connected essay on slavery, to recur to the evidence of its cruelty, to endeavour to arrange the evidence of this cruelty in some order, and to estimate fairly its extent.

But first we may ask what should we predicate of slavery, if we knew nothing minutely about it? Should we not say, that when once man was subject to man, as an animal is subject, he would shrink away into mere animal nature? Should we not expect to hear of chains and stripes, of physical brutality of all kinds? Without any history of slavery, should we not divine, from the conduct of free men to each other, that no man was fitted for absolute power? And, if we turned from political to domestic life, should we not say, that, the smaller the sphere in which absolute power prevailed, the greater would be the danger of its being abused. If we then considered that in a system of slavery, absolute power would be delegated not only to men, but to women and children, should we think it less of an evil on that account? Again, if we heard that in this imaginary state, the slaves outnumbered the free-men, could we doubt that cruel precautions would often be taken to avert the dangers of insurrection? And, in fine, if we were told that the

slaves differed in race and colour from their owners, should we not conjecture that this circumstance would add disgust to cruelty, and darken injustice with loathing.

Now let us see what has happened.

For the present, I omit saying anything about the treatment of slaves amongst the Jews. That treatment is often adduced to justify the modern treatment. It is not for its supposed mildness that it is adduced.

The Greeks, with the exception of the Spartans, are considered to have treated their slaves mildly. We find, however, that two of the worst things which are ever connected with slavery prevailed in Greece. These are the inequality of the numbers of male and female slaves, an inequality maintained for the same reason as in some modern nations, that it was cheaper to buy than to rear slaves: and the evidence of slaves being always taken with torture. The slaves in the mines worked in chains, and died in great numbers.

With respect to the treatment of slaves under the Romans, I cite the following passage from an elaborate work on the subject:\*

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\* An inquiry into the state of slavery amongst the Romans, by William Blair, 1833, p. 106-113.

The law allowed vast latitude to masters ; and they availed themselves of it to the utmost. A blow with the hand was the readiest mode of expressing displeasure ; but the lash and the rod were most frequently employed for domestic correction, and as *stimuli* to activity. If a slave spoke, coughed, or sneezed, at forbidden times, he was flogged by a very severe master. The toilet of a lady of fashion was a terrific ordeal for her tirewomen, who suffered for each curl unbecomingly arranged, and were punished for the faults of the mirror. Whips and thongs of hide or leather, were kept hanging up, as a terror to offenders, and a ready means of vengeance ; but were not the only or least dreadful instruments of flagellation. We are not informed what number of blows or lashes, was usually inflicted for particular misdeeds. Petronius presents a master, threatening with one hundred lashes, any slave who should be guilty of leaving the house during an entertainment. This was, no doubt, meant to appear an excessive chastisement for the offence ; yet, in a subsequent age, three hundred lashes was, often, the amount of punishment awarded, for very trifling faults, which, more generally, drew down a sentence of between thirty and fifty stripes. Fetters and chains were much used, for punishment or restraint, and were, in some instances, worn by slaves during life, through the sole authority of their masters. Porters at the gates of the rich, were generally chained. We can scarcely suppose, that this usage obtained, from a wish to make a needless display of power : it may have been adopted, as a mode of



punishment, or to insure the constant presence of the slave at his post. Field labourers worked for the most part, in irons, posterior to the first ages of the Republic.

A larger view of the subject may be obtained by considering the laws passed by successive emperors to improve the condition of slaves.

The master's power of life and death over his slaves, was first sought to be legally abolished, by Hadrian and Antoninus Pius. Before the existence of laws sufficient to repress the excessive tyranny of slave-owners, extraordinary steps were taken by Augustus, and by Hadrian, to mark their reprobation of the odious barbarity with which slaves were, in some instances, treated. The reproof given, by the former of those Princes, to Vedius Pollio, for condemning a slave to a horrid death, on account of accidental mischief, is well known; and the latter emperor banished a lady of rank, because she was notoriously cruel to her slaves. Constantine placed the wilful murder of a slave, with that of a freeman, and expressly included the case of a slave who died under punishment, unless that was inflicted with the usual instruments of correction. But the effect of this humane rule, was done away by an after enactment of Constantine himself, and the more unfavourable law was retained in the Theodosian code. And in the fifth century, Salvianus assures us, that, in the Gallic provinces at least, men still fancied, they had a right to put their

slaves to death. Several councils of the church endeavoured to repress slave murders, by threatening the perpetrators with temporary excommunication; at least, Justinian rejected from his code the less humane, and preserved the other of Constantine's two decrees, which we have noticed. By a law of Claudius, a master who exposed his sick or infirm slaves, forfeited all rights over them, in the event of their recovery; and the same consequences followed the exposure of infant slaves. The Petronian law (passed A. U. C. 813,) prohibited masters from compelling their slaves to fight with wild beasts. Hadrian restrained a proprietor from selling his slave to a keeper of gladiators, (*lanista*) or to a pander, (*leno*) except as a punishment; and then, only with the sanction of the judge. Till a late era, the ties of affection and of blood, among slaves, were not saved from arbitrary disregard, by any law introduced for the good of the servile classes. We meet, indeed, with some traces of a feeling against the separation of the members of servile families, at an earlier date, but no positive legislative enactments on the subject, were issued, prior to several humane rules established by Constantine.\*

Passing from these ancient times, when men's hearts were hardened by paganism, we have to see whether a religion of acknowledged love and

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\* *Blair's Inquiry*, p. 85.

mercy has eradicated the cruelty of masters to slaves. Doubtless it has mitigated it: and even amongst the Romans, we may note the power of the church coming in to aid the slave, and may fairly expect that her influence will always tend that way. Still though it has met, it has by no means mastered, the cruelty which, except in rare instances, is so apt to grow up, wherever man possesses an absolute property in his fellows. I shall not attempt to trace the cruelties attendant upon slavery in the middle ages.. Suffice it to say, that slavery gradually tapered down to serfdom, and then by degrees expanded into freedom. At this period, from the beginning of the thirteenth to the middle of the fifteenth century, there was a lull. Then, as occasionally in modern times, the complacent historian might think of sitting down and writing the decline and fall of slavery; but all the while the evil had been but sweeping and garnishing its house, and was to return with sevenfold vehemence to take up its abode again with men.

A new career for slavery was suddenly opened by the discovery of America. It would not be behindhand with the other continents in its experience of human suffering: nor the pestilence of

slavery, unlike its brethren, be least fatal in the west. Las Casas and Viera might be quoted to show the cruelties which stimulated them in their unwearied efforts to save the original inhabitants from servitude. The Indians vanished from the scene, giving way to a more enduring race, who were thenceforward fated to monopolize the miseries of slavery. The evidence on which the British people abolished slavery, and other nations the slave-trade, might now be adduced. But as it must have been of the same character as that of quite recent times, we need not enter upon it.

To come then at once to modern times. And here, whether we take the laws, the general statistics, or the individual facts related by travellers, the conclusion, we must arrive at, is the same. The same, too, as regards all countries where slavery exists, though of course there are many modifications. The slaves are uneducated, here from policy, there from neglect: and social relations are everywhere ruthlessly fundered.

A poor free man of colour with a slave wife and four children says, pointing to the only white passenger in company with the traveller from whom I quote.

If my boys were like that lad, I should be as happy

as a king. Is not your wife free then? I asked. No, was his reply. I wish she were. We live together at present, and our children with us—All but one, whom her master has taken away. The fact was, the owner of this poor creature had had the meanness to saddle her husband with the cost of maintaining the children, and even allowed him to pay the poll-tax upon them—amounting to about a dollar and half a year each, including the state and the town tax. As the children become valuable for work or sale, he will claim them; and the father may look in vain for compensation.\*

The planters themselves must perceive this evil:

He (a planter) replied, that he himself was a lawyer by profession, and that no legal validity ever had been, or ought to be given, to the marriage tie, so long as the right of sale could separate parent and child, husband and wife. Such separations, he said, could not always be prevented, when slaves multiplied fast, though they were avoided by the masters as far as possible. He defended the custom of bringing up the children of the same estate in common, as it was far more humane not to cherish domestic ties among slaves.†

Another traveller in the United States, whose

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\* *Abdy's Journal*, 1833-4, vol. ii. p. 353.

† *Lyell's Travels in North America*, vol. i. p. 184.

name is well known wherever the English language is, says :

In the negro car belonging to the train in which we made this journey, were a mother and her children who had just been purchased ; the husband and father being left behind with their old owner. The children cried the whole way, and the mother was misery's picture. The person who had bought them, rode in the same train ; and every time we stopped, got down to see that they were safe.\*

That social relations are fundered, is too well known to require proof from the above extracts, but individual instances represent to our minds the force of general facts.

The personal treatment of slaves is almost everywhere too rigorous. It is said, and justly, that in estimating this matter, we must take into account the punishments inflicted on criminals in free states. † The nature, however, of the discipline in the two cases is so different,

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\* *Dickens's American Notes*, vol. ii. p. 17.

† If we could fairly estimate the misery of all offenders in the prisons, penitentiaries, and penal settlements of some large European province, and then deduct the same from the sufferings of the slaves in a large Southern State of the union, the excess alone ought, in fairness, to be laid to the charge of the slave-owners. *Lyell's Travels in North America*, vol. i. p. 190.

that any comparison of quantity must fail to represent the truth. It was justly complained of in the Roman times, that slaves were fiercely punished for small offences; but for great ones, for which they might have forfeited their lives (those lives being so much money to their owners) they went scot-free. So that even if the amount of physical suffering were the same in the punishment of criminals in free states and the discipline of slaves in slave states, the amount of good result in the case of the slaves, might be much less; of bad result, much greater. But this is not the gift of the case. Draconian laws are bad: but they are laws, and not individual caprice. Moreover, in European life, punishment is the exception; it is not connected with a man's daily work, except amongst convicted criminals. But from the nature of slavery, productiveness being the merit of a slave, his most frequent punishment will be connected with his daily work. His fear will therefore be continuous. And it is the fear of punishment which in his case will be the greatest injury—a continuous fear of punishment depending upon individual will. What is there in the punishment of free criminals which can be compared to that? This fear, too, comes upon the

whole race, good and bad. Again, where domestic service is the portion of a slave, it is still more hopeless for him by any conduct, however watchful, to escape punishment. For the duties of domestic service, being of a mixed and uncertain character, will often be said to be performed well or ill, according to the present good or bad temper of those in domestic authority. And fearful will be the evil when such authorities have an excessive and immediate power of punishment. Therefore, even if it could be proved, that the amount of physical suffering, endured by the criminals of some European state, were greater than that endured by the slaves in a slave state, it would be but a most fallacious test in favour of slavery. The freeman comes under the whip; the slave has it always hanging over him. The honest man in this or in any other free country does not think about punishments; no lash is resounding in his ears. Personal fears are not the wages that make him work. You hear some men say, in hasty argumentation, that the poor man in a highly populated country, who is dependent for his daily subsistence upon work being given to him by some superior, is almost a slave. But between that "almost" and the reality lie the



possible extremes of civilization and barbarism. And the difference both in the grounds and in the mode of their respective punishments is one of the items of difference between the freeman and the slave, large enough in itself to make such a contrast in character between them, that let them be descended from the same stock, in a generation or two the family resemblance would, I believe, be lost from this one circumstance alone.

But to proceed with details, one who says that he was an eye-witness of what he relates, states that he had seen a black man receive, at the "whipping-post no less than one hundred lashes from the cow-hide, for striking a white man who had treated him most barbarously. He had struck the latter with his open hand. For this crime his back was cut nearly to the bone, from the nape of the neck to the loins, and presented one continuous mass of gore." \*

The author of the Journal before quoted from calls at the houses of some free blacks, and finds in one of them a negro said to be 114 years old.

He had retained his faculties, and was strong enough

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\* See *Abdy*, vol ii. p. 242.

to walk without assistance; though his feet were much crippled by the sufferings he had undergone: having been compelled, for six years, to drag a weight of fifty-six pounds, attached by a chain to his legs, while at work. In addition to this instrument of wearisome annoyance, he had worn an iron collar round his neck, fastened to his waist, and projecting over his head, with a bell suspended from the upper part. He was a very religious man; and it was for preaching to his fellow-slaves, that these excruciating tortures were inflicted upon him. When we asked him if he had ever been flogged, he threw his arms up wildly, and seemed to labour under an oppressive load of recollections. This was invariably his custom, when the subject was recalled to his mind. Yes! he exclaimed, the cow-hide was my breakfast, and dinner, and supper.

My object in quoting the two last extracts is not so much for the sake of the cruelty exhibited, as to indicate the disproportion between the crime and the punishment which will be likely to exist where slavery prevails. In such an abnormal state, things in themselves harmless, indifferent, praiseworthy, or slightly wrong, will be considered by the ruling powers, and almost unavoidably so, as crimes of magnitude and full of danger.

From the accounts of the numerous travellers

who have visited the United States within the last few years, it would not be difficult to select instances of various kinds of cruelty which is the result of slavery. Amongst such instances, those would be justly conspicuous which illustrated the feeling of caste, that feeling which, as Coleridge has pointed out, is the origin of the word unkindness ; and which adds the difficulty of overcoming disgust to the difficulties already sufficient in the exercise of charity to those dependent upon us. It might also be shown how soon those persons who have no rights by law come to be considered and treated as animals, or things. But it is a most ungracious task to dwell upon instances of cruelty, and I am anxious not to do so the least more than is needful ; it often appears a magnifying of individual instances ; it can not be so needful in a country where the question of slavery is already much agitated and where the press is free ; and, moreover, I have a feeling that those black and white races will yet live amicably and wisely together ; and that it will be a great pity to place upon record more than is necessary of circumstances which might hereafter aggravate the feelings of either.

Before quitting this part of the subject as

regards America, I may remark that there is evidence to show, what may already have occurred to the minds of my readers, that kind treatment from his master must often fill the slave, if he has any thoughtfulness, with great concern about the future. Surely, no change that occurs in the vicissitudes of civilized life can equal the misery of going from a humane master to a cruel one; and few anticipations can be more unwelcome.

We have not much evidence about the Portuguese colonies in Africa, but what we have is sufficient to show that the treatment of slaves is much the same there as elsewhere.

Here (Novo Redondo) they often send a slave into the interior for many weeks, to purchase ivory and slaves. I happened to be in the house of an Italian, when one of these traders returned, after an absence of three weeks, and gave an account of the business which he had transacted; the reckoning was made out with the aid of small beans, but the accounts did not exactly tally, and the poor slave was dragged into the court-yard, where he was and then fastened by a chain on his arm to the wall, where he remained without shelter, till he could be sent by the first opportunity across the sea. Deeply did I

regret, that it was not in my power to place the inhuman judge in the situation of his unfortunate slave.\*

Again the same traveller tells us†

I had scarcely been in possession of my new lodgings for an hour, and was occupied in arranging my effects, when my attention was suddenly attracted by the sound of stripes, repeated at regular intervals. I soon perceived that some person was undergoing corporal chastisement in the court-yard, and at once hastened to the lady of the house; I found her sitting as usual at the open window, enjoying the cool sea-breeze and the fine prospect of the harbour, while a young negress was busily engaged in needle-work at her side. To my anxious inquiry, respecting the loud beating which still continued, she replied smiling, that one of her needle women was receiving by her orders, six dozen palmetadas (blows in the palm of the hand) because her stitches were badly made. My indignation and disgust being excited in the highest degree, Donna Catarina was induced to send the other girl to the court-yard, with orders that the punishment should be discontinued.

In the same house

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\* See *Tams's* Portuguese possessions in S. W. Africa, vol. i. p. 201.

† Ibid. p. 252.

To the very last moment, three or four of the youngest slaves sat on the ground in the adjoining apartment, waiting in case they should be summoned, and ever on the watch, to pick up anything that might fall upon the floor. If the unhappy little things, from four to eight years of age, were unable to resist the influence of sleep, the application of the usual remedy was not delayed for a moment, and the last sound which was daily heard in that house, was the wail of these poor young children.

The state of the slaves in Cuba forms no exception to the general rule.

The mistress of many a great family in the Havanna will not scruple to tell you that such is the proneness of her people to vice and idleness, she finds it necessary to send one or more of them once a month to the whipping post, not so much on account of any positive delinquency, as because without these periodical advertisements the whole family would become unmanageable, and the master and mistress would lose their authority.\*

The proportion of males to females is, we are told, nearly three to one. But that is not all.

It is notorious that there are individual estates in islands with 600 or 700 negroes upon them, from which the

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\* See Travels in the West, Cuba; with notices of Porto Rico; and the slave trade, by *David Turnbull*, 1840, p. 54.

softer sex is entirely excluded. In this respect I am bound to say that the Creole proprietors evince much more regard for the laws of humanity than the emigrant planters from Spain and the United States.

The same traveller then speaks of an estate where the owner, an American, "has congregated "no less than 700 male negroes, to the exclusion "of a single female, locking up the men, during "the short period allowed for needful rest, in a "building called a barracoon, which is in fact, to "all intents and purposes, a prison."\*

The loss of life amongst the negroes in Cuba, amounts, on estates where sugar is grown, "to "the appalling proportion of ten per cent. per "annum, or cent. per cent. per decade, thus inferring the necessity of a total renewal of the "numbers by importation in the course of the "ten years."†

This loss will not be wondered at, when we find that in the crop season "only four hours, or "at most four hours and a half out of the twenty "four were allowed for sleep."‡

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\* Ibid. p. 146.    † Ibid. p. 150.    ‡ Ibid. p. 286.

As regards education, we have the authority of a Cuban priest for saying that

A field negro was never in church in the whole course of his life, except at the time of his baptism. If the Ingenio or the Cafetal happened to be close to a town, a few favoured individuals might be allowed to go there when the crop season was over, but never by any chance, or under any circumstances, during the busy period of the year.\*

It would not be difficult, I am sure, to find many instances of humane masters in all the countries we have been referring to; but I have scarcely found anything which would support the idea that slaves, as a class, are kindly treated except, perhaps, an instance like the following which occurs in Africa itself.

Mahriam, the slave-girl, who sat with the rest, was not neglected, for a larger portion came to her share than to any of the others. Slaves generally are considered by their owners in the light of near relations, or rather, perhaps, as foster-children. When their conduct is so very bad as to alienate the affection of their indulgent masters, they are not unfrequently dismissed.†

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\* Ibid. p. 285.

† Johnston's travels in southern Abyssinia, vol. ii. p. 176.



Even here, however, we see what is likely to happen from the fatal temptation of slave-trading, for the same traveller who gives the above account, adds :

Latterly, however, a greater relaxation in the principles of the christians at Shoa, as in other portions of Abyffinia, has led to a punishment for refractory slaves, by selling them to their Mahomedan neighbours, who soon forward them to the coast. Canon-law prohibits this custom of selling slaves altogether, but a system of smuggling in this unhappy commodity is extensively carried on, by the very priests of the religion itself, who are continually bringing slave children to Aliu Amba from Gurague, and other christian states to the south of Shoa.

We have now gone over some of the principal points connected with the treatment of slaves. It is true that they have not the care for their means of livelihood which belongs to necessitous free men. The domestic animals enjoy a similar absence of care. But in all other respects obviously, and as much perhaps, in this freedom from care if we did but see the full effect of it, I think we can have but little hesitation in pronouncing that slavery is cruel. In saying this, we need come to no uncharitable conclusion respecting

slave-owners, or assume for a moment that they are, originally, more hard-hearted than other men. But the truth is, none of us are fitted to own slaves—much less are people who are brought up from childhood as masters in a slave household.

To many of those living in the midst of any system, however bad, much that is said of it by strangers must seem a great coil about nothing. We can hardly fancy that what we have been long accustomed to can be otherwise than absolutely right. Then, too, although those who look at a mode of life from without, may see wisely into it, being able to compare it with other things, yet, on the other hand, they naturally fall into some errors in detail which could not be made by those who are engaged in that way of living. The traveller makes just and far-seeing remarks, perhaps, on the political position, geographical relations, manners or general aspect of some town; but the inhabitants of the place mostly find something to laugh at in his description of details. They know every street, and make no minor mistakes. And then, again, if they can find no flaw which renders the observer of their ways an insufficient observer in their eyes, there are other things which may make them pay too little heed to his remarks. It

is hard to profit by the wisdom which is unpalatable to us and which comes to us in a matter that we are so versed in that we do not see it. Here then we must hope most from men of genius and imagination which take a man, as it were, out of himself. We think much of foreseeing people; but there is no foresight without insight, and it may be an easier thing to judge wisely of the future than to look clearly into the present and the near. The man who bred up in the midst of slavery sees all the mischief of it could do the most against it. And let us hope that many such men will be found to enlighten and purify the public opinion around them. If not, there is no assurance against the cruelties we have been describing hardening more and more into a system. People began the slave-trade upon the theory of its being "a commerce for the ransom of slaves, "or for the making converts to Christianity." We now find that a slave is openly called a "bulto de efectos,"\* or bale of goods, and has

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\* The Captain said, in answer to the observations and accusations that were made against him, "that there were about 100 bales embarked at your port infected with the putrid fever, and that all the precautions that we could use on board did not suffice to stop the mortality; so that we may say only half have

come to be considered rather as a thing than a person in all slave-owning parts.

But whether those in the midst of slavery perceive the evils or not, it is impossible for any unprejudiced person to be dead to the magnitude of those evils. And the cruelty of it is most likely in the first instance to awaken attention. War is a horrible thing. We read a surgeon's description of a battle-field, or trace the famines, pestilences, and desolation that attend on armies, and can then form some notion of what war is. But there is no denying that good may come from it. Civilization has been extended by it. Even those apparently preposterous Crusades introduced the barbaric Northerners to the arts and sciences of Southern and Eastern climes. Races have been improved by conquest—both the conquerors and the conquered. Valour has been cultivated—is it nothing that we owe to Chivalry? Then too for what noble causes men have bled—with what complete abnegation of self. I admit to the full measure the evil of war: but it is not all loss.

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“been saved of the number that ought to have been yielded by  
“the abundant and well assorted barter put on board, calculated  
“to produce more than 400 bultos.”—*Turnbull's Travels in the  
West, Cuba, &c.* p. 423.

So, again, of religious persecution. This is a hideous thing to look at, and, when we consider the extent of it, stupendous. Waldenses, Albigenses, Lollards, Wickliffites, Hussites, Protestants, Catholics, Huguenots, Jesuits, Jansenists,—how redolent of wars and massacres, of burnings, imprisonments and tortures is each name. I suppose there is no conceivable view of the sacrament which has not been burnt into men at some time or other. But martyrdom is a great thing. There is something gained for humanity by it—something done. “The blood of martyrs is the seed of the Church.” And, what I venture to think of more importance than the establishment of any earthly church, the blood of martyrs has been the seed of freedom of opinion.

We have seen that there is a bright side to two of the worst things the sky looks down upon—a gain already realised. But what can we say for slavery and the slave-trade? What good can be said to have come out of them? What they may bring out is hid in the inscrutable ways of God, and one is loath to believe that all this misery goes for nothing. But at present what have we? Sugar—for incalculable cruelty, for evils, which even in this world one sees no end to, danger of

states, degradation of humanity—for all these things more rice, cotton and sugar. That is chiefly what we get.

. Think, on the other hand, how important is any evil that affects the beginnings of nations. If poison poured in at the source of a river, instead of being diluted, diffused itself, without diminishing in strength, throughout each drop till it tainted the whole current from source to fall, that would be something like the mischief of inserting any moral taint into a young state. Consider what a small thing Negro slavery was at its outset—an evil the extent of which was utterly unobserved by those who at first had most to do with it. The great discoverer of Negroland, Prince Henry of Portugal, thought he was fulfilling a most pious purpose in his discoveries and captures. Ferdinand of Spain allowed the first negroes to go to America, probably without a conception of the consequences. And it may be doubted whether Charles the Fifth, when in his retreat at the monastery of St. Justus, meditated much upon his Indian legislation. Deeply penitent, we are told, for many errors he had committed in the way of non-persecution, he probably thought little of his permission for the import of

Negroes to his new-found states, or of the causes which led to that import being needed. Yet the Inquisition itself was to dwindle down into harmlessness, Spain to sink into comparative insignificance, all his European policy to count for little : while this new growth of slavery was to be the scourge of nations, and the enduring perplexity of the wisest men.



DUNSFORD. Strike out that word, "enduring," Milverton ; endure it cannot, endure it shall not.

ELLESMERE. Well done, my dear Dunsford ! I have seen for some time that you have been at boiling point, quite ready to go out in a boat by yourself and attack a slaver (some one did the other day) ; or to set up an academy for Negro boys in a slave state, perhaps the more dangerous thing of the two.

MILVERTON. Have I dwelt too long upon the cruelty ?

ELLESMERE. For me you have. But then I was brought up amongst the defenders of slavery ; and the facts which used to come out in a quiet way, quite convinced me of the opposite to what my friends used to argue fiercely for. And their arguments did something in the same way too.

MILVERTON. I know the impatience of modern readers; but I cannot proceed in a subject of this magnitude without a large stratum of facts.

ELLESMERE. People can use in this chapter what some man has called the first privilege of Englishmen—that of skipping. By the way, imagine a nation condemned to read books through!

DUNSFORD. Pray do not cut out any of the facts in this chapter. The length of it will not frighten away anybody who is worth convincing. If people do not care enough about a subject to linger upon the details of it, their aid will be ignorant and their sympathy shallow. When we do care about anything or body, we do not know what it is to be tired with details about them.

ELLESMERE. Well, well, keep it all, if you like. I really believe I am not a fair judge: the thing is self-evident to me. But I must say in general I like facts; and seldom think we can have too many of them. But do not let us say any more at present about this part of the subject. I have a sort of sickness at heart after hearing so many horrors, though I am not as soft as Dunsford.

MILVERTON. I am in hopes that the locomotion of the present day will have some great effect upon the slavery question. Many more things are carried over land and water by those puffing steam engines, than are entered in the way-bill or the purser's book.

ELLESMERE. Yes, travelling is a grand thing. I don't mean your statistical, political, benevolent or scientific



travelling, though that is often very serviceable. But I am thinking of travelling for one's self. Horace may say what he likes about care laying hold of the tow-rope of a steamer, or sitting behind the horseman like his master's coat strapped round a groom; but a judicious traveller cuts the tow-rope or undoes the buckle, and care is obliged to drop off behind.

DUNSFORD. Very Horatian these similes!

ELLESMERE. Then the coming back is such a delight. After a man has been beyond the Alps some time, there is absolutely a halo in his mind round the idea of parish business at home. But then he must have contrived to keep tolerably clear of letters.

MILVERTON. Yes, I have often thought I could make the fortune of a small German principality, by persuading the prince to forbid any English post coming in or going out. Then set up some mineral waters and a town with a queer name: it would be instantly overpowered with the best class of English visitors. Ministers of state would be sure to have frequent attacks of a peculiar disorder which nothing but the waters of this place could cure. You see, the beauty of the scheme would be, that there would be a complete excuse for not writing, as well as an impossibility of receiving letters.

ELLESMERE. Very good, certainly: but don't you think the wish to write letters would come directly letter-writing was forbidden.

MILVERTON. No; letter-writing is one of the few things you may safely forbid.

## IS CRUEL.

ELLESMERE. But what excuse should the prince have?

MILVERTON. Oh, English intrigue. Don't you know the general theory abroad of our deep-laid schemes? To be sure there are about ten or twelve Englishmen (I should rather say ten) who care about foreign politics. But this droll theory of the foreigner is quite enough basis for my scheme.

ELLESMERE. Special messengers! a "hurried Hudson"—how can you meet that?

MILVERTON. Ah, there is no such thing as perfection. But this principality would be the best thing that civilization could offer. Of course a man cannot be secured without making a Robinson Crusoe of himself.

ELLESMERE. There would be this good too. A man seeing how well the world gets on without him, may bethink himself whether he could not get on without the world. He may reflect that as it is not at all a failure, he need not be quite a slave to it. Of course separation from the world tells this; but the man complete tells it the louder.

MILVERTON. There is another great merit: it does not enable men to impose upon a travelled ass is never for a moment mistakable man; a stupid pedant sometimes is.

ELLESMERE. Yes; for we think we judge about what anybody can tell us of but the man who is skilled in Greek goes into a region where—I, for one, do not know him, and am ready at all hazards to

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sensible man rather than do so. Of course no knowledge gives sense or conversibility in any high signification of the words. Neither travelled lore nor Greek, nor even knowledge of life, if brought out upon us inopportunately, delights us.

MILVERTON. More than that,—the knowledge which is most delightful to others, is not that which a man takes out of his mind, as he would money out of his pocket (both having the impress of another head) but what he gives you stamped with his own nature—his own knowledge.

DUNSFORD. Not acquisition, but accretion.

ELLESMERE. Yet it will not do to put down knowledge too much, though obtained without originality, or clumsily made use of. Now I have no doubt that a foolish man does become decidedly a more conversable being by travel.

DUNSFORD. Yes, we have more topics in common with him, and he can enlighten us upon minute points. But we are thinking of something higher than this, when we talk of knowledge being made delightful to others.

MILVERTON. There is a very humble kind of travelling which just suits me—going short distances and stopping at obscure country inns. Strange places they are : with odd rooms which the builder seems to have built by bits—now finishing one side and then considering what he should do next, and being a good deal guided by the humour he was in. Then the pictures—such as are to be seen nowhere else—actors and actresses whom we

recollect our fathers raving about, but whose memory lives only at country inns now. Then a stray statesman who was a considerable man, supposed to be often walking up back stairs, in George the Third's time, but he also is now glorious only in the parlour of some inn. Beauties too, "prints from Sir Joshua," the "honourable Mrs. —." The blank might be filled up now for aught that we should be the wiser.

ELLESMERE. Yes—Inns are the intermediate stage between notoriety and utter oblivion. The busy world has its new pets, but the old inn cannot afford to part with its old ones.

MILVERTON. Then the landlord and landlady, and the whole establishment indeed, except the two post horses who are fat, have seen better days. With what an air the host brings in the first dish—not unlikely to be the last also—to show you that he knows how things are done, and can do them himself.

ELLESMERE. Then the books!

MILVERTON. Yes, a thumbled volume of some defunct critical journal which was the hope and terror of authors who wrote in wigs, or the Rambler, or the narrative of the landing of the French in Ireland, or some book that you would find nowhere else. The last time I was at a country inn, *the* book was a biography of prize-fighters. Sad chronicles they were, told with much earnestness; how Jim This was stout-hearted and skilful too, but thought he could do more than he could; and Tom That could have done anything but that he was too fond of

something else; and Sam The Other, who could beat all the world, had somebody at home whom he was more afraid of than all the world. It was very like reading of great conquerors and mighty kings, only that the names were shorter.

ELLESMERE. Let us have our next meeting at an inn.

MILVERTON. With all my heart.

DUNSFORD. Suppose we drive to ——— and stop at the first inn we come to.

ELLESMERE. Agreed. But now to return to the subject of the Essay. After all, Milverton, do you see so much to object to in being a slave? In freedom there is certainly room to dash yourself against things, but it is small comfort to a man to think that he has made a great part of his own misery himself.

MILVERTON. Yet that must be the best education for another world in which there is some freedom for good and evil. If you begin discussing the matter with reference to happiness alone, you may as well take in the animal creation, and contend that they are better off than men. Suffering of all kinds is not without its instruction: but surely that suffering is most instructive, which a man has had something to do with in making for himself. Perhaps the worst state for man might be defined to be, not that which has most suffering, but that which has most suffering with the least instruction and discipline growing out of it.

DUNSFORD. I think you are answered, Ellesmere.

ELLESMERE. I wonder what a man would make of all his experience, if he could have it again for this world.

MILVERTON. M—— and I were saying the other day what a good work of fiction it would be of the St. Leon school, to make a man live over again, having an indistinct recollection of his former life, enough to give a warning sometimes.

ELLESMERE. I suppose he would gain something from his experience. He would at least tumble off on the other side. But I return to the charge, notwithstanding Dunsford says that I am defeated; and I ask, as I have asked before, how is it that all your geniuses and great men in general do not contrive to make themselves happier. Of course they are the foremost in freedom, and therefore I take them as the most conclusive examples. I know what you will both say against happiness, and, perhaps, I had better not keep to that word; but still I cannot help thinking, that there should be at least a serene order of mind in the greater intelligences. Now looking both at the past and the present, as far as my experience goes, I should say—what should I say?—at any rate it would not be anything very favourable to the said geniuses and great men, that is, to the first in the ranks of the free.

DUNSFORD. I do not admit that they are necessarily the first in the ranks of the free. The humble and the good are there.

MILVERTON. To go back to men of genius and great

men, we happen to know some of their lives pretty well. It has been truly said, they are the only lives we do know well; and even tolerably clear water, exposed to a Drummond light, shows a great many pugnacious, horrid-looking animalculæ. Moreover, there are particular snares for men of genius. Their sympathies are wider. They transact more life. The misery of the world has more room to play about in them. They were, perhaps, intended to have more evil to contend with than other men: that they might look into it, and express it, and thus help others to bear it. So best for them possibly, and so best for the world. At the same time it may be said that such men are by no one thing subdued. Their imaginations and their sympathies which admit much of life and life's worst struggles to them, create an outlet for such things to pass away from them. And say what you like, my dear Ellesmere, we should all of us rather have been so many Miltons, than so many slaves, though by chance, the latter may have contrived to have got less misery out of their chains than he out of his freedom.

ELLESMERE. Well done—wound up with a burst of enthusiasm addressed to the jury. But I give up for the present. Some day we shall know more about these things, especially if we can get that great desideratum in literature, the life of a perfectly common-place man—of a man whose life no man would think worth writing, but which might be the most so of all. However, I want to change my ground entirely. I am not sure but that what

I should most object to in the minds of the great men I have been thinking of, is not an especial product of western civilization—a certain formal, restless, unresigned, self-tormenting, world-arranging disposition.

MILVERTON. What a number of adjectives to that one poor substantive! A most polygamic substantive!

ELLESMERE. But, without joking, you know I have always had some eastern tendencies; and cannot but think that we have great defects in our western views of life.

MILVERTON. D'Israeli, I declare.

ELLESMERE. It may be: I never care from whom I have an idea, so that I have it as my own. I have had this one a long time, as you know. I perceive something of what I admire and wish to have for the west, in other developments besides the eastern—occasionally in what we read of barbaric tribes. I have ventured before to hint that all that we take for civilization may not be so.

MILVERTON. I do not mean to say that it might not be well to look with attention to any wise and great ideas that there may be in the east: neither do I doubt that there is in every form of partial human development something that it may be well to preserve. Still, my dear fellow, what a gain it is, that in this western world we keep our hands off each other, and there are such things as property and law. But I am talking common-places to you.

ELLESMERE. Yes: these are very good things. We have only just got them, though. I was thinking rather of mental gains or losses—also of various social arrange-



ments not altogether involved in property. But we will not talk any more about it just now. Some day or other I shall be able to show you what I mean. What are you laughing at, Miss Lucy?

LUCY. I am only picturing to myself Mr. Ellesmere as a native of the east, reclining upon gorgeous pillows, smoking, and watching an interminable eastern dance.

MILVERTON. Both beautiful things. The delight of smoking, I should think, must be to see the vapour "fold and swim," as Tennyson says. These vaporous forms are the very poetry of motion: and as for dancing, it is to me the most beautiful thing in the world when it is supremely done. People go into ecstasies about pictures—

ELLESMERE. I wish nine-tenths of the pictures that have been painted had never been preserved: it is such a nuisance having to go and see them. Proceed.

MILVERTON. I was going to say that people go into ecstasies about things that are intended to represent the beautiful, (and which oftentimes do) but they will not see the beauty around them.

DUNSFORD. You do not see that trying to represent beauty teaches us to see what beauty is—makes us alive to it. No people see so much beauty in every-day life as great artists.

MILVERTON. That is true, I dare say.

LUCY. But what were you going to say, Mr. Milverton, about dancing? for that is what you were com-

ing to, and it is a subject which Mr. Ellesmere will kindly allow us ladies to have some interest in.

MILVERTON. Merely that I could watch it from morning till night, if it were good.

ELLESMERE. So could not I. I would rather see the beauty of an intricate law case, any day. You laugh. You chuckled over those people who could see beauty only in pictures: but you cannot imagine the beauty of an intricate, mazy law process, embodying the doubts and subtleties of generations of men. I say, looked at in that way, there is something picturesque in an Act of Parliament.

MILVERTON. Well, you are now certainly making fun of us: and, indeed, you have been very paradoxical throughout the conversation. Not but what there may be an exquisite beauty of form in any well-arranged intellectual performance, from Acts of Parliament, up to the Allegro and Penseroso.

DUNSFORD. How Miltonic we have been to-day! But touching this dancing, you do not approve, Milverton, of operatic performances? I shall really be scandalized if you do.

MILVERTON. Approve of them! For the most part, I loathe them—more, if possible, from their ugliness than their impropriety. The dancers, poor things, with perseverance worthy of a better cause, being made into wretched, distorted, spinning machines of ugliness—the dance itself showing at the best a laboured intrepidity of indecorum—the whole of the upper part of the body

being left undeveloped, while the unfortunate legs are exercised unceasingly from morning to night, like a great scholar—

ELLESMERE. Who has only the Greek-getting-up part of his mind developed, and is in other respects an utter blockhead.

DUNSFORD. Where, then, have you seen any such dancing as would at all come up to your ideal? Is there such a thing?

ELLESMERE. Why, we have all forgotten, Dunsford, that here is a man who has seen boleros and fandangoes danced by the people who invented them. Let us forthwith form ourselves into a committee of enquiry upon this matter; and, calling Milverton before us, let us at once command that specimens of Spanish dancing be presented to us. Witness, what is a bolero?

MILVERTON. A thing of great beauty and condescending stateliness: if the Graces had been brought up in Spain, they might have danced it, which cannot be predicated, I think, of the dances on any other stage I know of. I should be but too happy to show you how it is danced, but it requires a partner.

ELLESMERE. Teach me.

MILVERTON. There are some teachers who cannot teach what they know well, and some people who cannot be taught what they are very desirous to learn.

ELLESMERE. He talks like an old Greek philosopher to a stupid exoteric class.

MILVERTON. Well, I was going to tell you that it

was not upon the stage, or amongst professors of the art, that I had seen the most beautiful dancing; but amongst peasants and artisans. There is a certain Spanish saint, called St. Isidro, a shepherd saint, the tutelary of Madrid, and much venerated by all classes in that city. I was there on his festival day, when all Madrid flocks out to his chapel, two or three miles from the town; and there, in family parties, the citizens have their dinners and recreate themselves. On the occasion that I was present at, the weather was perfect. It was emphatically a day: often in that Babel you laud so much at times, Ellesmere, the sun with all the good will in the world to do so, cannot make a day of it: and sorrowfully leaves eighteen hundred thousand persons unfurnished by his life-giving rays. It needs for you to be very clever and very amusing people to make up for this.

ELLESMERE. If only the smoke were away, we should need none of your rustic pity.

MILVERTON. Well, as I said, it was a day. No iced wind from the neighbouring sierras came down upon us with the hot sun, making a combination, like a false man's kindness, to mock us. The air was warm and yet bracing. Altogether it was very hard for those who had to stay at home on that day. It was noon before I reached the place of concourse. The whole scene was like a fair,—not one of our coarse northern fairs, but the fair in a dream. Delightful bits of red and rich amber colour, which last the women much affect, came out amidst the colour of the fields and the corn. The

whole length of the city overlooked the fields where the festival was kept.

I made my way through the crowd which pressed up to the saint's chapel, or which thronged about the tents for refreshment, and got out into the adjoining fields, where numbers of little parties were grouped about, some of whom were beginning to dance. All seemed happy. I suppose, though, there was the usual undercurrent of vexation : Juan absent from the little party where he was most longed for, and Beatriz not found in another which to some one was naught without her : or Catalina dancing coldly with Luis, to the heart-breaking of poor Pedro, who looked on at a distance, but might not join them. But these things were not visible to the stranger. I stood for some time in the outer circle of several of these sets of dancers, in a large, hilly field of irregular shape. Looking suddenly at the top of the hill, I saw against the blue sky the figure of a young girl dancing beautifully. I made my way to the little home-party which this "phantom of delight" belonged to. It was on the extreme outskirts of the throng. The girl was about twelve years old, and was dancing with one of her brothers, as I conjectured. I sat down by the blind fiddler who was playing to them, and looked on. A light breeze waved against our backs the corn of the neighbouring field divided from us by no hedge. But how shall I describe to you this girl and her dancing? She was dressed in the commonest dress, with no choiceness in its arrangement ; having on coarse clouted shoes, and

long loose garments. Her face I do not distinctly remember: it was certainly not beautiful, only earnest. But she danced in the most consummate manner you can conceive. It was the expression of the height of passionless joy, in the utmost grace of movement. She wanted no admiration, had no other foolish thoughts; but only said, as it were, to the bystander "I am very happy, and this is how I tell you so." Her brother, a graceful, fine youth, better dressed than his sister, quitted the dance, and another brother succeeded. Still she danced on. She tired him out, too; and the first brother then came on a second time. But there was no weariness in her. She threw her hair off her face, and went on again. She had a spectator as untiring as herself, for, I believe, if she had continued dancing till now, I should have still been watching her.

DUNSFORD. And what did you think of all this time?

MILVERTON. Ah, well, I thought of many things. I thought how the girl's talent for dancing would be noticed, and she would be brought upon the stage: and then I fancied the proud disgust with which she would listen to the applause given to inferior dancers at the wrong place; and how, amidst the gilt-paper-triumphs of such a life, she would look back, perhaps, upon this very day with fondness as a really happy day. And then, I remember, I thought how little we understand pleasure, and how we crush the delicate thing in our clumsy efforts to hold it. And I looked up at the

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splendid palace of Madrid, and thought of regal pomps and vanities. And then, how it was I know not, I thought of death. Perhaps anything very beautiful has that thought in the back-ground. But now the dance was stopped; the girl tripped off to fetch something; and the elders of the party moved away. I went also; and though I returned to the same place and sought afterwards in many other groups, I could not find again my beautiful dancer from the heart: nor, save in some auspicious dream, shall I see such dancing any more, I fear.

But let us go in: we have had so much talking and reading, at least I have, that I am quite tired.

## CHAPTER II.

BEFORE we separated after the last reading, we agreed, if it were fine, to have our next meeting at an inn in a little town about eight miles distant. We met there on the appointed day, and after dinner, Milverton read to us the following section of his essay.

### 2. THAT SLAVERY IS NEEDLESS.

Many a reader who has been quite willing to agree to the first proposition "that slavery is "cruel," and who may scarcely have had patience for much detail in reference to that part of the subject, has all the while been troubled with an ill-defined apprehension of the needfulness of slavery at least in certain cases.

But for whom is it needful? For the masters? If the superior race on earth could in no wise till the earth *from some physical inaptitude* (a race, for instance, of the present European constitution, with nothing but rice-fields to work upon) and



the races under them could till it, but would not work more than enough to support themselves in a brutish way, and for whom all the finer head-work and hand-work of the superior race had no attractions, there would then be a fair justification of the institution of slavery. But this hypothesis meets with no fulfilment in nature. There are millions of untried acres waiting for the Caucasian race, where they may work out their own institutions, without the draw-back of slavery amongst them. And even if the hypothesis were founded on reality, though it would be right, in self-preservation, for the wiser race to compel the others to work for them, they would be bound at the same time to endeavour to elevate the character of the lower race, and to convert their forced service into brotherly aid. Our imaginary Caucasians would be bound to give their Helots a taste for the higher necessities of civilization, so as to make them in turn dependent upon Caucasian skill in the higher departments of life. Even in this extreme case, then, we might look for some termination to a state of slavery absolutely needful in the beginning. In real life there is no such need. The celebrated Vieyra in one of his sermons answers the people of Maranham on this head :

“ But you will say to me, this people, this republic, this state cannot be supported without Indians. Who is to bring us a pitcher of water or a bundle of wood ? Who is to plant our mandioc ? Must our wives do it ? Must our children do it ? In the first place, as you will presently see, these are not the straits in which I would place you : but if necessity and conscience require it, then, I reply, yes ! and I repeat yes ! You and your wives and your children ought to do it ! We ought to support ourselves with our own hands ; for better is it to be supported by the sweat of one’s own brow, than by another’s blood.” \*

On the other hand, is slavery needful for the slaves ? If there were no other way but slavery to elevate them in the scale of beings, then that might be taken. I am not prepared to say that the intelligent should exercise no dominion over the non-intelligent. For the sake of both I contend they should ; only it should not be of an extreme kind like slavery, unless there is an absolute necessity. Now whether any such necessity exists or not is a question that may be settled by historical experience. Doubtless of almost every race in succession, it has been pronounced by their

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\* *Kieyra's* first Sermon at St. Luiz, A.D. 1653 ; *Southey's* History of Brazil, vol. ii. p. 479.

masters, that to get any good out of them, it was necessary to have supreme power over them: and each race has falsified this arrogant assertion. To illustrate this, here is a fragment which I conjecture to have been part of a letter sent by a Roman senator to some young man who had recently come into possession of large property, and was inclined to act with unusual benevolence towards his slaves.—“ It might have been true in former days when all slaves were captives in war from people brave as ourselves, but with this scum of nations, it is absurd. You favour much the British race, and (forgive me) are wont from paradox, to talk of their fidelity and valour. Two of my slaves of that race, no later than the ides of June were detected in a long course of deceit and trickery; not only purloining, but laying the crime on my Thracians, and even on Epænetus, my freedman whom you know. The truthful scourge brought this to light: and for them there is no other reasoning. Can such a rabble of barbarians become a nation? for by nation I do not mean a horde of wandering savages—

“ Quorum plaustra vagas rite trahunt domos—”

“ but men formed to carry the ideas of power

“ and justice over the world, fit not only to  
 “ govern themselves, but to sway others? (a  
 “ thoroughly Roman theory, by the way, of a na-  
 “ tion.) The thing is impossible, and would  
 “ only delude those delirious persons by whom  
 “ every new and strange thing is well received.  
 “ Moreover my physician Festus tells me that  
 “ these people are by the appointment of the  
 “ Gods (*divinitus*) an inferior race, proved by  
 “ their miserably white skin. For, as he says,  
 “ the lymph in their bodies is altogether of a  
 “ poor and half-decocted nature which produces  
 “ these sickly appearances of pink and white.  
 “ Hence the brain is of a flaccid substance and  
 “ the whole body is such as cannot be led to good  
 “ but by stripes, not rarely applied. I do not  
 “ say these things of myself, and should despise  
 “ to know them—but they are what the slave  
 “ says (Festus). You yourself perceive the hang-  
 “ dog look and abject bearing (*gestum demissum*  
 “ *perditumque vultum*) of these Britons. And  
 “ it is with these, and such as these, that we are  
 “ to eat in company, for so I construe Seneca’s  
 “ fine\* words which you read to me the other

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\* Quid ergo? omnes servos admovebo mensæ meæ? non ma-

“ day. Next, I suppose we are to intermarry  
 “ with them. But the Gods”—Here the fragment breaks off not inappropriately, as this kind of people are very apt to invoke the Gods in support of their arguments.

But to argue the question on broader grounds. It is not only true that slave-owners have always been apt to fancy that supreme authority and extreme measures were necessary in order to rule their slaves; but all people in authority have erred in the same way. Each year of wise government in a country generally goes to show that men can be governed by less imperious means. That is the meaning and essence of civilization. At first a Turkish bit is needed, or supposed to be; and now, to use the simile of an ingenious satirist,† men are led by invisible threads attached to their heads. Of the millions of actions of all kinds that will be done unwillingly by free men to-day,

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gis quam omnes liberos? Erras, si existimas me quosdam quasi sordidioris operæ rejecturum, ut puta illum mulionem, et illum bubulcum: non ministeriis illos æstimabo, sed moribus. Sibi quisque dat mores: ministeria casus assignat. Quidam cœnent tecum, quia digni sunt; quidam, ut sint. Si quid enim in illis ex sordida conversatione fervile est, honestiorum convictus excutiet.—  
*Seneca* epist. XLVII.

† Adventures in the Moon.

the greater number of them will be done from no physical control or fear, but from motives which cannot be traced back to material influences, depending upon such abstractions as duty, public opinion, and such things; increasing in fineness and not diminishing in strength, as we approach the most civilized parts of the earth. I have no doubt that it is not necessary to have supreme power over any reasoning creature to lead it to its own good.

But it may be said, that though this power might not have been necessary originally, yet that it is needed now. The original sheep, for instance, naturalists tell us, was a hardy, boldly hitting, self-sufficient creature. We have brought it now to be timid, dependent, gregarious. Would it be right to dismiss it at once into a free state, where it might perish for want of a master's hand? For the sheep I cannot answer. I suspect that give it room enough, it would do better than we imagine, though deprived of the opportune and gentle coercion of the shepherd's dog; and that in a few generations it might recover some of its original hardihood and daring. But of men I have much less doubt. I cannot but believe that the slaves throughout the world, if set free instan-

taneously, with no preparation, would at once lead a happier, a better, a more promising life than they do now. It is true that, like the sheep, they would yield less profit. They would, in fact, live for themselves, and not for their masters. There might be less sugar and coffee in this case, as less wool in the other. I do not underrate the feebleness which comes upon men from being long unaccustomed to exercise a will of their own. Nor do I mean to say that there might not, most wisely, be some preparation for a state of freedom—but simply that absolute and sudden freedom would be better for the slaves than their present state of slavery, in those parts of the world where no preparation whatever is being made for their freedom.

Again, it may be urged that though slavery is needless for individual masters, and needless for individual slaves; yet that a state where slavery exists would be endangered by emancipation of the slaves. If it is meant that the general process of emancipation of slaves in any state might be attended with some danger and difficulty for the masters, that is a question to be met by those who have to consider in detail, how slavery should be done away.

At present we are only seeing whether it is in itself a needful thing for masters or slaves: and I think it has been shown to be needful for neither.

When we think of the responsibility of having full power over the actions of others (a responsibility which thinking men do not much like to take upon themselves even in the case of animals) we might imagine that individual slave-owners and the governing powers in a slave-state would alike be glad to get rid of slavery. It certainly requires much magnanimity to lay down any portion of power. But this is one fraught with so much apprehension, that, as a matter of comfort, if not of righteousness, we might imagine they would be glad to be quit of it. They cannot flatter themselves with the hope that they are improving the race of their slaves. If you wanted to improve the breed of any race, even of animals, you would not do it by keeping them to their lowest functions, hindering the natural affections, ruling them by fear, and showing them contempt, or contemptuous favour.

But some may think the greatest difficulty is yet to be met. How are the estates to be cultivated, if slavery is not maintained? If this pecu-



niary notion is the basis of slavery, the ground is much narrowed, and at any rate we come to this, that any degree of coercion that will meet the particular case will suffice. And at once, on this hypothesis, we might rise from slavery to a feudal system, where certain services admitted by all to be disagreeable and difficult of procurement, are at certain times imperiously required. Even if the diminution of produce in our West-India-Islands could be supposed to be an indication of what would happen under a wiser system of emancipation, and in a different country, (which I totally disbelieve) it is as far as ever from being proved that the present slavery is needful for the slave owner, the slave, or the slave state.



DUNSFORD. That fragment from the Roman author is very interesting, Milverton.

MILVERTON. Very.

ELLESMERE. My dear Dunsford, what an invaluable creature you are, how charmingly you are imposed upon. That Roman author has just been making a most En-

glish dinner at this very "Lion," or "Stag," or whatever it is called. Ask Milverton to shew you the original.

MILVERTON. This is the way in which industrious people who hunt up fragments are treated. But let that pass, as the villain in a tragedy at a fair says, when he has received some deadly insult in the first act, which is to lead to a murder or two in the second. Let that pass. But seriously, Ellesmere, do you agree in the main argument of the essay?

ELLESMERE. Yes, quite. I will tell you a curious thing which came into my mind when you were speaking of the feebleness of people long accustomed to have no will of their own. I hear from a correspondent in Jamaica that fewer children are lost soon after birth, now that the mothers are free, than there were in the times of slavery, though of course great care was taken of both mother and child, if only for the sake of increasing property.

MILVERTON. It is a curious fact, but there are other ways of accounting for it, besides attributing it to the feebleness of the mothers. A mother would not be so anxious to preserve the slave child as the free child.

ELLESMERE. Yes: I only mentioned it as a fact worth your inquiring into. As to the general argument of the essay, against the supposed needfulness of slavery, I think it of the first importance. I suppose it rarely occurs that an abuse dies quite a natural death—I mean that everybody has found out that it is an abuse—that it

drops off the tree without being shaken. It almost always appears needful to some persons.

MILVERTON. To meet this view of the subject, Franklin has an admirable essay, consisting of a speech by an imaginary Sidi Mehemet Ibrahim, a member of the divan of Algiers, against the petition of the sect called Erika who prayed for the abolition of piracy and slavery. I thought you would like to hear it, so I brought the little volume with me.

ELLESMERE. Let us have it.

MILVERTON. "Have these Erika considered the consequences of granting their petition? If we cease our cruises against the Christians, how shall we be furnished with the commodities their countries produce, and which are so necessary for us? If we forbear to make slaves of their people, who, in this hot climate, are to cultivate our lands? Who are to perform the common labour of our city, and of our families? Must we not then be our own slaves? And is there not more compassion and more favour due to us Mussulmen than to those Christian dogs?—We have now above fifty thousand slaves in and near Algiers. This number, if not kept up by fresh supplies, will soon diminish, and be gradually annihilated; If, then, we cease taking and plundering the infidel's ships, and making slaves of the seamen and passengers, our lands will become of no value for want of cultivation; the rents of houses in the city will sink one half; and the revenues of government arising from the share of prizes, must be

“ totally destroyed. — And for what? To gratify the  
“ whim of a whimsical sect, who would have us not  
“ only forbear making more slaves, but even manumit  
“ those we have. But who is to indemnify their mas-  
“ ters for the loss? Will the state do it? Is our treasury  
“ sufficient? Will the Erika do it? Can they do it? Or  
“ would they, to do what they think justice to the  
“ slaves, do a greater injustice to the owners? And if  
“ we set our slaves free, what is to be done with them?  
“ Few of them will return to their native countries;  
“ they know too well the greater hardships they must  
“ there be subject to. They will not embrace our  
“ holy religion: they will not adopt our manners: our  
“ people will not pollute themselves by intermarrying  
“ with them. Must we maintain them as beggars in  
“ our streets; or suffer our properties to be the prey of  
“ their pillage? for men accustomed to slavery will not  
“ work for a livelihood when not compelled. — And  
“ what is there so pitiable in their present condition?  
“ Were they not slaves in their own countries?”

ELLESMERE. It is so well done, that one can hardly believe that Sidi Mehemet Ibrahim is fabulous, and that the Times' reporter was not there. Go on.

MILVERTON. “ I repeat the question, what is to be  
“ done with them? I have heard it suggested, that they  
“ may be planted in the wilderness, where there is plenty  
“ of land for them to subsist on, and where they may  
“ flourish as a free state.—But they are, I doubt, too little  
“ disposed to labour without compulsion, as well as too

“ ignorant to establish good government ; and the wild  
 “ Arabs would soon molest and destroy, or again enslave  
 “ them. While serving us, we take care to provide them  
 “ with everything, and they are treated with humanity.  
 “ The labourers in their own countries are, as I am in-  
 “ formed, worse fed, lodged and clothed. The condition  
 “ of most of them is therefore already mended, and re-  
 “ quires no farther improvement. \* \* \* \* \* How  
 “ grossly are they mistaken, in imagining slavery to be  
 “ disavowed by the Alcoran ! Are not the two precepts,  
 “ to quote no more, ‘ Masters, treat your slaves with  
 “ kindness—Slaves, serve your masters with cheerfulness  
 “ and fidelity,’ clear proofs to the contrary ? \* \* \* \* \*  
 “ Let us then hear no more of this detestable proposition,  
 “ the manumission of Christian slaves.”

ELLESMERE. I had no idea the old republican had so much wit in him.

MILVERTON. It is an admirable piece of irony, certainly. But I will show you that real life can beat it. Here is an extract from Southey’s Brazil, which I had put up with the Franklin. It is part of a report of the proceedings of a Portuguese Commission appointed to decide about the fate of some Indian captives at Belem.

“ But the superiors of the Carmo and of the Merces  
 “ voted that they should all be slaves, because among  
 “ Savages all wars were lawful. The Franciscan Super-  
 “ rior began by saying he wished God would reveal to  
 “ him by an angel whether those wars had been just or  
 “ unjust : but he inclined to believe they were just, be-

“ cause the Doctors had laid down that there were  
“ twelve just causes of war, and among so many it was  
“ impossible that these men should not have fallen upon  
“ one. To this it was replied, the Doctors had also  
“ laid down that there were twenty-four unjust causes  
“ of war, and therefore upon his own premises, the  
“ chances against his conclusion were precisely two to  
“ one. He, however, gave his vote that they should be  
“ all slaves, but that their children if they had any should  
“ be free. The vicar gave no reason for his opinion, but  
“ merely pronounced ‘ Slaves ! Slaves ! ’ This was his  
“ uniform vote, and his uniform manner of voting ; and  
“ when he was once pressed to explain the motives for  
“ his decision, he answered, that the men who presented  
“ these captives were Christians ; and therefore it was  
“ not to be presumed that they would do anything  
“ wrong ; that such had always been the custom in that  
“ state ;—that if the Indians were declared free, the men  
“ who had procured them would lose their labour, and  
“ there would be a mutiny among the people. One of  
“ the Friars helped him in this precious reasoning, by  
“ saying, that the Indians lost nothing by becoming  
“ slaves, and that slavery was a practice which origi-  
“ nated in compassion, . . . . . as if, says Vieyra, it  
“ were the same thing to commute death for servitude,  
“ as to deprive a free man of his liberty.”

ELLESMERE. Swift might have written every word of it—no, not every word—for he would not have put in that word “ precious,” but would have told the story

in such a manner, that many a reader would not exactly make out what the narrator himself thought of the transaction. Ah me, it is terrible though, that all this hideous irony should be about real men, and not Brobdingnags and Lilliputians.

DUNSFORD. Well, I am glad to see that there are other things in the passage besides the irony of it, that strike you. It seemed as if we were tending only to criticism, and discussions about irony.

ELLESMERE. We cannot always have our pity on the surface in the right conventional quantity and quality, Dunsford. Night presses down in our minds upon things that we, in pity to ourselves, will not let the daylight in upon. In considering the affairs of life, we might stand pity-struck, if we did not save ourselves sometimes from it. I can understand how a Goethe, anxious to make the most of himself, should avoid horrors.

DUNSFORD. It is easy to see that the most humane man may talk of horrors without taking them up on the pitiable side. But as to what you say of Goethe, I do not altogether approve of such circumspect avoidance of painful subjects.

ELLESMERE. He did the same with certain great intellectual questions. They might agitate other men: they would, he saw, to the end of time; but he passed them by, not seeing that anything would come of them in his mind. And time and labour would be lost.

MILVERTON. A prudent wisdom; but there is a higher wisdom which does not remind us of prudence.

ELLESMERE. We wont talk about Goethe. No two people can agree about a great man. He presents so much to them.

But, Milverton, what, may I ask, are the especial delights of this little inn?

MILVERTON. My dear fellow, no human pleasure will bear to be put in the witness-box, as I see you are going to put this.

ELLESMERE. But, really, this is a common-place sort of affair—a well proportioned room, with no oddities about it.

MILVERTON. Look out from this window and consider that countenance in brick-work. To the left. There is something unusual for you.

DUNSFORD. Upon my word there is. That is Roman—the face of some emperor, I do believe—perhaps Probus, whose coins we have hereabouts.

MILVERTON. It seems Roman certainly. I knew there was such a thing here which would at least be something for you to see.

DUNSFORD. We will have a good look at it before we go.

ELLESMERE. And some Edie Ochiltree will come up to us and say he “minds the bigging of it.”

MILVERTON. No—it came from an old place in the neighbourhood, and was then fixed in that wall. These parts abound in Roman remains. I always fancy that the faces of the peasantry have a great deal of the Roman in them. I care much more about Roman anti-



quities than any other to be found here. We seem to have so much in common with anything since William the Conqueror's time. But a relic of these old Romans takes one into another world as it were.

DUNSFORD. By a Roman road.

MILVERTON. Yes; and of all that they have left behind them, there is scarcely anything which interests me more than one of these same roads. Look at it in the map, how it stands alone amidst the judicious windings of modern invention. It is like the doings of a stern, fearless, outspoken man, often going over huge hills which, with a little management, he might have gone round; but you know where he is going, and what he does mean. He does not pretend to know the easiest way: he can only say that his is the straightest.

ELLESMERE. With my lawyer-like notions, I am not so great an admirer of this brutal directness. What says Wallenstein?

Straight forward goes  
The lightning's path, and straight the fearful path  
Of the cannon ball. Direct it flies and rapid  
Shattering that it *may* reach, and shattering what it reaches.  
My son! the road, the human being travels,  
That, on which blessing comes and goes, doth follow  
The river's course, the valley's playful windings,  
Curves round the cornfield and the hill of vines,  
Honouring the holy bounds of property!  
And thus secure, though late, leads to its end.

What I like the Romans for, is their stoicism. That was a grand theory for them. It is impossible not to

have some respect for it—a man thinking that he has no clear cause for hope or comfort, here or hereafter, but resolving that at any rate he will bear what comes—and making out a religion of endurance only. Human nature driven into a corner and standing at bay! Slight thinkers will tell you that stoicism was but a theory, never translated into life. But none of these great ideas remain theories only. You do not see them, perhaps, meet any particular case; but they form the mind: they impose limits both upon thought and feeling.

DUNSFORD. If I were not frightened by Ellesmere's "slight thinkers" I should say something, I think, depreciatory of Stoicism—But let us go and see that Roman Emperor in brick, and then come back and talk over Stoicism. By that time I shall have courage.

ELLESMERE. Don't you think, Milverton, we might have another part of this essay on Slavery in the course of the evening. I asked you to bring a good deal of it. And then, as we ride home, we can talk it over, or wander into other things. Having something to discuss, which one ought to keep to, makes discursiveness more pleasant.

MILVERTON. I suspect, Dunsford, that Ellesmere is very anxious to get through this subject.

ELLESMERE. Indeed I am not. I like these essays which are addressed to some concrete subject, and which at least pretend to go upon facts, and to make for some definite course of action. I don't think them dull at all—at least not for an evening at an inn.

MILVERTON. Persuasive and complimentary man that you are, you shall be indulged with another section: the next thing I want to prove is, that slavery is unauthorized. And, after having completed our antiquarian researches, we will return to that.

We were soon again assembled in the inn parlour, and Milverton proceeded to read the following section.

### 3. THAT SLAVERY IS UNAUTHORIZED.

There are three main sources of authority other than a man's own conscience. These are the words and deeds of inspired persons, of wise men in former days, of wise men in the present time. The advocates of slavery would probably contend that they had all three in their favour, especially the first. If so, it is a tower of strength to them, which we of the other side cannot leave untaken behind us. In the course of dislodging them from it, we shall find ourselves on the perilous margin of some deep and difficult questions which cannot however be avoided.

The question of verbal inspiration for instance, meets us at the outset. If any sentence taken from the bible is of that virtue, that, without be-

ing looked at it in reference to the context, by the light of history, with the aid of general criticism, or even particular comparison with other texts, it is conclusive; in short, if each text is to have an infallibility of its own, then possibly some text may be found which might at once give the authority of Scripture to the practice of slaveholding.

But is there to be no such thing as advance beyond any portion of the Bible; May not the highest conception of inspired persons be much below what the inspiration of themselves and others will produce, when it has enlarged and enlightened the minds of successive generations? Were the ideas of inspired persons upon all subjects absolutely right? We cannot say so without, as it seems, a thorough perversion of the plain sense of their words, endeavouring, for instance, to make out that some of the Apostles did not believe that the world was to come to an end in their time; we cannot say so without a complete suppression of science, insisting for instance on the sun's moving round the earth, and the earth standing still the while. "E pur si muove." "It does move though." So, with slavery. Compel us to bow down to the narrowest inter-

pretation of individual texts, the heart relying on the spirit of scripture, still whispers to itself: men should be free.

It may be said that the instances given above relate to physical matters; but that moral laws are enounced clearly, and are not to be amended. Doubtless the highest moral principles are to be found clearly enounced in the Bible, and are such as human nature may in vain attempt to advance beyond. But slavery is not one of these principles. You find regulations respecting it. Do each of these regulations contain high principles exhausting the possibilities of human nature? In other Jewish practices, in the treatment of prisoners for instance, do we recognise an infallible authority for similar conduct on our part? Again, slavery is a thing of mixed nature, varying in every clime, originating in various circumstances, and leading to various results. Regulations about it cannot well be universal. Principles may. The truth is, the gift of our opponents' arguments is, that had slavery been fatally wrong, it would have been forbidden in the Bible. The question is, whether it was fatally wrong for that time: and I do not know that any one asserts that it was. It must be recollected, however, that the institution

of slavery commenced in the ransom of captives who otherwise might have been slain, or in buying the services for life of indigent persons from themselves. The Jewish law was extreme against any other kind of slave-dealing. "And he that steal-  
"eth a man, and selleth him, *or if he be found in*  
"his hand, he shall surely be put to death."\*

We are not bound to confine ourselves to the nice and hazardous questions we have just been treating. Say what we may about these questions, there are persons who will look at them from another side, and who may still suppose that the Bible affords a strong hold for the advocates of modern slavery. But we are now coming to closer quarters. Allow that the system of Jewish slavery is a divinely authorized one, and that we have made, and are to make, no advance in humanity since then, still the system of modern slavery is utterly unauthorized,—is utterly condemned. Where is the Jubilee in Carolina or Georgia? Again, Moses says, "Thou shalt not deliver  
"unto his master the servant which is escaped  
"from his master unto thee: he shall dwell with  
"thee, even among you, in that place which he

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\* Exodus ch. xxi. v. 16.

“ shall choofe in one of thy gates, where it liketh  
 “ him beft: thou fhalt not opprefs him.”\* What  
 will the slave ftates fay to that? Mofes bids the  
 Ifraelites “ gather the people together, men and  
 “ women and children, and thy ftanger that is  
 “ within thy gates, that they may hear, and that  
 “ they may learn, and fear the Lord your God,  
 “ and obferve to do all the words of this law.”†  
 Is this a law againft teaching slaves? Mofes or-  
 dains, that “ if a man fmite the eye of his fervant,  
 “ or the eye of his maid, that it perifh, he fhall  
 “ let him go free for his eye’s fake. And if he  
 “ fmite out his manservant’s tooth, or his maid-  
 “ fervant’s tooth; he fhall let him go free for his  
 “ tooth’s fake.”‡ If this were law fouth of the  
 Potomac, what need would there be for thofe ad-  
 vertifements defcribing slaves by the very injuries,  
 which then would be the titles to their freedom?  
 Can modern slave-owners fay with Job, “ If I did  
 “ defpife the caufe of my manservant or of my  
 “ maidservant, when they contended with me:  
 “ what then fhall I do when God rifeth up? and  
 “ when he vifiteth, what fhall I answer him? Did

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\* Deuteronomy ch. xxiii. v. 15. † Ibid. ch. xxxi. v. 12.

‡ Exodus ch. xxi. v. 26.

“ not he that made me in the womb make him ?

“ And did not one fashion us in the womb ?”\*

I subjoin a summary of the state of Jewish slaves, for those who wish to be minutely acquainted with the subject.

“ With the Israelites service was either voluntary, or  
 “ judicially imposed by the law of God. Strangers only,  
 “ or the descendants of strangers, became their possession  
 “ by purchase ; but, however acquired, the law gave the  
 “ Jewish servants many rights and privileges : they were  
 “ admitted into covenant with God ; they were guests  
 “ at all the national and family festivals ; they were  
 “ statedly instructed in morals and religion ; they were  
 “ released from their regular labour nearly one half of  
 “ their term of servitude. The servants of the Israelites  
 “ were protected by the law equally with their masters ;  
 “ and their civil and religious rights were the same. Fi-  
 “ nally these servants had the power of changing their  
 “ masters, and of seeking protection where they pleased,  
 “ and should their masters by any act of violence injure  
 “ their persons, they were released from their engage-  
 “ ments. The term of Hebrew servitude was six years,  
 “ beyond which they could not be held unless they  
 “ entered into new engagements ; while that of strangers,  
 “ over whom the rights of the master were compara-

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\* Job ch. xxxi. v. 13, 14, 15.



“tively absolute, terminated in every case on the return  
“of the jubilee, when liberty was proclaimed to all.” \*

If modern slavery were anything like Jewish slavery, there would have been, comparatively speaking, but little need of abolitionists to moot the subject.

But if Jewish authority avails the defenders of slavery but little, perhaps Christianity may do so more. On the contrary, however, I venture to assert that Christianity never was more wronged than when used to defend a system like modern slavery. Christianity entered into no political system, to confirm it. Systems, constitutions, and the like are perishable things, and if Christianity could be shut up in them, it would be perishable too. The great precepts of Christianity, “Do as you would  
“be done by,” “Love your neighbour as your-  
“self,” will hardly be produced to justify the continuance of modern slavery. Does any one think, that if a slave-owner were to ask the question “who is my neighbour,” that his slave would be pointed out as an especial exception? Or does any Christian imagine that the author of his re-

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\* Cyclopædia of Biblical Literature, vol. ii. p. 775.

ligion would look with satisfaction on slavery now.

But Saint Paul gave directions how masters and slaves should behave to each other—but he sent back Onesimus to his master. These are the arguments in reply. Saint Paul's Master said "render unto Cæsar the things that are Cæsar's;" does that perpetuate the necessity for imperial dominion, or conclude that such dominion is the best form of government? Men's institutions, are, if we may say so, left to themselves; Christianity aims alone at giving the spirit which should form those institutions, and teaching people how to live under them.

But if inspired writers cannot be brought as authorities for modern slavery, there may be adduced a general consent of the eminent men of antiquity. And for what may there not? The habits and prejudices of their own times oppress the greatest intellects, as a slight barrier close to the eyes totally interrupts the keenest vision. Still it must not be allowed to be a general consent to the whole doctrines of modern slavery. The Greeks certainly looked upon slavery (like some modern slave owners) as a thing desirable with reference to the laws of nature and the per-

manent diversities in the races of men.\* But the Romans viewed slavery as a creature of the law.† Some of their most eminent men endeavoured to ameliorate the condition of slaves; for laws of this kind were passed by Augustus, Claudius, Hadrian, Antoninus Pius, Septimius Severus, Constantine, Theodosius II., and Justinian.‡ It is pleasant also to observe that there are instances of several of the most eminent men treating their slaves with kindness, or, in their writings, showing some concern for the cruelties practised upon slaves. Cicero, Virgil, Horace, Pliny, Plutarch, Juvenal, Persius and Martial may be quoted to support this.§ And above all, Seneca, whose letter before referred to, is one of the most admirable things that have been written on the subject of slavery.

Again, in estimating the Roman system of slavery, the manumission must be taken into account, a manumission so frequent, that Augustus thought it right to restrict it within certain limits.

But making the best that can be made of slavery amongst the Greeks or Romans, it is one of

\* *Blair*, p. 297.

† *Ibid.*

‡ *Ibid.* pp. 86, 87.

§ *Ibid.* p. 125.

the greatest blots upon their social system ; and any one would imagine that a reasonable man of modern times would no more think of looking up to the ancients as authorities for the maintenance of slavery, than he would of defending the exposure of children, or the combats of gladiators, because ancient men of renown perceived no evil in either of these practices. Very wise men in this country once thought torture a judicious mode of discovering truth. We are above that error now ; we have found it out : nothing but a general relapse into barbarism could bring us back to it. Long columns of weighty names would never again reconcile us to burning witches. And, upon similar grounds, the opinions and practice of antiquity as regards slaves, even of the wisest part of it, should not be received as any valid authority whatever in justification of the system of modern slavery.

The third source of authority, as mentioned before, is to be found in the words and conduct of contemporaries. And here slavery finds anything but allies. Among those who are themselves interested, at least as they believe, in maintaining the slave system, there will be many honourable men of superior attainments : and

others will point to them and say, can it be wrong to think as they think, to do as they do? But as we found, in estimating the weight of ancient authority, so here also, general sagacity and uprightness cannot bear up against the prejudices amongst which a man is born — which are the breath of his nostrils to him. Putting, therefore, the authority of these interested persons at the highest, we cannot consider it as the best which can be given. And when we go from them to impartial judges, even the advocates of slavery themselves, will, I apprehend, allow that the utmost that is generally pronounced for them by the outer world—that is, the free world,—is of a negative character: that slavery is not so bad as it is represented—that it is very well talking about the evils of slavery, but who will find the remedy—that it is doubtful whether the negro race is capable of high development—and other generalities of this kind. But I do not know of any great thinker of modern times whose deliberate and disinterested opinion can be adduced in favour of modern slavery.

Almost immediately after the reading, we commenced our ride homewards, intending to

have our conversation on horseback, which thus began, as the horses started off with their wonted eagerness to get to their own stables.



ELLESMERE. Faust and Mephistopheles on wild horses !

MILVERTON. Who is Dunsford then ?

ELLESMERE. (Aside, but I heard it) Wagner.

MILVERTON. This is something that steam cannot do for us, is it not ?

ELLESMERE. A steam engine would be very well to ride for once. But as it has no memory, no temper, no perversities to deal with, the amusement would soon be over. Now this animal of yours recollects my being cross with her this morning ; and is bent upon punishing me for it. And I am obliged to be very civil to the creature, that she may not be more fractious the next time I have to ride her. There is a great deal of diplomacy going on between us.

MILVERTON. Louis the Eleventh managing the Duke of Burgundy. Louis is at Peronne just at present.

ELLESMERE. Well, but about the essay. I had no idea there was such a case to be made against modern slavery from the Jewish treatment of slaves. When we

get home, you must let me have the essay. I want to look at the passages you quote and to see the context.

MILVERTON. You shall.

ELLESMERE. Does much wind come up the valley behind your house?

MILVERTON. It is bleak in winter there; but why do you ask?

ELLESMERE. You were talking the other day about opinions being burnt into, or out of, men: and as there is some burning matter in that last section of your essay, I was thinking what were the conveniences. Of course it is desirable that the burning should be near home, to make the example tell better.

MILVERTON. You allude to what I say about inspiration: but I have great names to shelter me. Have you ever read Coleridge's "Confessions of an Inquiring Spirit"?

ELLESMERE. Yes; and I have long wondered that the subject should have remained, comparatively speaking, dormant.

MILVERTON. It is strange to think what awful questions there are behind this rubbish about white or black gowns, and the like.

DUNSFORD. Not rubbish by any means—often at the least the counters with which the great game is played.

MILVERTON. But do not great questions thus get pared down, or partially considered, or entirely avoided?

ELLESMERE. The last may be a gain.

MILVERTON. Should the greatest questions however

arise in religion and be most fiercely debated, I hardly think people will be able to illustrate their arguments by such doings as they were wont. The wind in that valley will not, I think, in a hurry be put to the use you were so kindly imagining, Ellesmere.

ELLESMERE. I should be sorry, myself, to make any distinct prophecy about the limits of human intolerance.

MILVERTON. I think there are limits now. But what things have been done! I don't know how it is with you, but religious intolerance and its fruits form an abyss of a subject for contemplation which I cannot get away from, sometimes. Now, last night, I was reading of the thirty years' war, just at the destruction of Magdeburg—the town fired and thirty thousand people destroyed in a day.

DUNSFORD. Protestants, were they not?

MILVERTON. Yes—but Protestants were just as bad in their way. In fact both names, Protestant and Catholic, are so steeped in blood, that one hardly likes, I think, to lay any claim to either. Then, when you come to think what the subjects of this religious discord were and are—refinements and abstractions about which no man scarcely can have what may be called an opinion. Then, again, if you consider what a fallacious thing agreement of opinion is—how uncertain. Let a man only observe the changes he goes through in a day. A candid man who really looked into what was passing in his mind would often acknowledge that he had been



on all sides of a question in the course of a day. Macbeth asks :

“ Who can be wise, amazed, temperate and furious,

“ Loyal and neutral, in a moment ? ”

He answers : “ no man.” I should venture to say :  
“ all men.”

DUNSFORD. Push this to an extreme, and you get rid of all character.

MILVERTON. No—there is a course pursued both in feeling and opinion, which coincides with, and results from, character ; but the oscillations, at least in minds of any self-reliance, are often unceasing.

But to show what agreement in opinion may be ; take such a case as the following. Let two men have strong and deliberate opinions which agree. Still their present agreement may indicate an intense disagreement at a future time, and may show at present extreme diversity of nature. So that it may only come to this, that at a particular point of their several paths there is intersection. After and before they may diverge indefinitely.

DUNSFORD. This is very subtle.

MILVERTON. Indeed it is much more common-place than you at first imagine. Now, Ellesmere, if you (oh he is half a mile off) but, Dunsford, if Ellesmere who is a man that has seen much of the world, has been in many transactions, and gone through many stages of opinion, if he were to find a young man from college exactly agreeing with him on some difficult political

question—the youth not talking after anybody else, but having worked out principles for himself which settle this question for him in the way that Ellesmere has been worn down to. Would you class those two men as really alike? They agree now: in the rotation of crops both lands happen for a season to bear the same grain; but the soils are essentially different.

DUNSFORD. I must own that your theory works out better than I had thought. But apply it largely, and what becomes of churches and parties and all bodies of men.

MILVERTON. Such considerations as I have mentioned need not break up what is really useful and harmonious in bodies of men. But these said considerations would often take the sting out of intolerance. Advantages of many kinds are to be obtained by men agreeing with each other in opinion on different subjects: and men will be contented—must be contented, with the best agreement amongst them they can get. But had many a bigot seriously thought what the minds of men are like, and what agreement amongst them is, it might have tamed him wonderfully. Similar considerations apply to our judgment of the moral character also.

DUNSFORD. How? I do not see what you mean.

MILVERTON. Why that in the one case you will often have to go deeper than the action, to look for the moral character; as in the other, deeper than the opinion, to look for the mental character.

ELLESMERE. Well, at last I have got back to you.

Whether this detestable mare has had enough of philosophy in her time, or that she has determined to pay me off for this morning's work, I have only been able to catch faint buzzings of talk till we came in sight of your red chimneys. I have no doubt I should have disagreed with what you were saying—so you may enter a protest for me. Thank goodness we are at home again. Philosophers should have nothing but cobs for themselves and their friends.

MILVERTON. Louis has got back to Pleffis les Tours, and ought only to be too glad to be there with unbroken bones.

## CHAPTER III.

A LONG interval has elapsed between the time of our last reading in the little inn at — and the reading which will be given in this chapter. It almost seemed as if our conversation about travel had something prophetic in it. When we last parted, we were all looking forward to many a summer's day spent together amidst this simple English scenery; and never dreamt that the next time we should meet would be in the city of many churches, Cologne. But shortly after the reading recorded in the last chapter, Milverton's health suddenly broke down. His illness was long and tedious; and a change of climate was recommended for him. The remedy was in great measure successful; and early in the ensuing spring when our friend still lingered in his way homewards, Ellefmere proposed to me to go and meet him on the Rhine. Lucy, at Ellefmere's request, accompanied me; and we had the pleasure of finding Milverton in comparatively renovated health at

Cologne. It was one day while we were looking idly from the bridge of boats, that Ellesmere expressed a wish that we had one of "our essays," for so he called them, to read. Milverton told him that he could soon gratify him in that respect; for, very foolishly as I think, he had sent for his books and papers. He also said he would show us a place—not exactly like our lawn—but still very fit for a quiet reading; and accordingly the next day he carried us to the yard close to the cathedral, near the sheds where the masons are working, and said we might seat ourselves on the great stones which lay scattered about, and have our reading there.

After going over the cathedral which, however often we may have seen it, it is almost impossible to be near without entering, and difficult to enter without staying longer than was intended, we returned to the group of stones we had fixed on for our seats; and, interrupted only by the repeated click of the workmen's tools, Milverton read the following section of his essay on slavery.

4. THAT SLAVERY IS MISCHIEVOUS TO THE  
MASTER AS WELL AS TO THE SLAVE.

What is the wealth of a state, in the large sense of the word? not gold certainly—nor iron—nor large population—nor fertile vegetation—nor extensive territory—nor even wise laws. Adam Smith says:

It deserves to be remarked, perhaps, that it is in the progressive state, while the society is advancing to the further acquisition, rather than when it has acquired its full complement of riches, that the condition of the labouring poor, of the great body of the people, seems to be the happiest and the most comfortable. It is hard in the stationary, and miserable in the declining state; the progressive state is in reality the cheerful and the hearty state to all the different orders of the society. The stationary is dull; the declining melancholy.

This may afford a clue to what the wealth that we are seeking to understand, consists in. It is a power of action, rather than a thing possessed. It cannot be realized, except partially, being inexhaustible. If we must give any one word for it, that word is vitality. That vitality, however, is the sum of many things, and depends upon many

things having just relations to each other. It is the focus, as it were, where many rays of light converge. If there is heat there, there is warmth throughout the body politic. This vitality is nowhere more seen, perhaps, than in the power of progress in a nation: and at first thinking on this subject, we may imagine that we have come to the root of the matter, in concluding that the power of progress is the wealth of a nation. But this will not always be a just test; for physical circumstances such as a vast unoccupied territory, may give great power of progress, even too great for a time. The vitality that I mean consists of a certain elasticity and durability also. We should be able to say of a great nation, as of a great man,

*"Omnis Aristippum decuit color et status et res."*

Part of this vitality consists in national character; but the highest national character in some portion only of the nation will not do. The Spartans would never have grown into a great people. As you require a certain extent of territory for a considerable nation, so you do a certain extent of mind—of self-governing mind. Imagine England, for instance, to have consisted

only of feudal lords and their retainers. Let these feudal lords have been great people, and worthy to lead. Still there would not have been substance enough, or variety of position enough, to bear up against reverses, or minds enough for national resources to have grown out of. Deduct all that men of the humbler classes have done for England in the way of inventions only; and see where she would have been but for them.

Now turn to a slave state. What have we there? A solid dead weight—a constant quantity, as the mathematicians would say, in regard of mental power—of which the most that can be hoped, in adverse circumstances, is that it should be only dead weight. A slave state is at best like a nation consisting of a few men and a great many beasts of burden—very tractable creatures perhaps, but no comfort in adversity, and chiefly useful for flight. Whereas in a great, free, many-minded state, the current never sets all one way. Diverse interests, diverse opinions, diverse temperaments, produce a wholesome agitation and support the vitality. Then, again, in times of peace a large mass of slave population has from year to year the same necessities provided for it; gives little encouragement therefore either to arts



or sciences; and adds nothing by invention to national pleasure and national wealth.

The advantages to individual slave owners must be great indeed if they can balance the national evils arising from slavery. The good effect produced upon their characters by slave-owning must be very considerable, if it can compensate for the evils they have to endure as citizens of a slave state—namely, the weakness moral, intellectual, and physical, of the state, and the chronic fear of insurrection. Now, *à priori*, the owning of slaves would not occur to one as a ready method of forming greatness of character. We do not find on this side of the Atlantic that those classes who are least contradicted are the wisest people amongst us. We should think, too, that if there is one evil greater than almost any other for a child, it would be, to be brought up, as must often happen, amongst those over whom it is taught to exercise supreme authority, and with whom it is not encouraged to sympathize. Human nature differs in planter latitudes from human nature here, if the child accustomed to despotic sway from infancy does not grow up despotic, headstrong and capricious. And, as the most delicate plants suffer most from any blighting influence,

we should expect that women would be even more injured than men by possessing arbitrary power over slaves. It is possible that the character of the planter may contrast favourably with the over-reaching, clever, higgling character which he may sometimes be brought in contact with. There is some compensation for almost every evil. The man who is accustomed to live with utter dependents, will not have any of the habits of over-reaching craft. I do not say that there may not be admirable qualities in the character of a slave-owner, some of them even fostered by his peculiar circumstances; but I suspect it will generally be found to be deficient in tolerance, helpfulness and patient endurance. If not, despotism will in this instance have failed to be the two-edged weapon that it mostly has been—injurious alike to those who wield it, and to those who suffer from it.



MILVERTON. Well, critic, what do you think?

ELLESMERE. I like that part where you say that the sameness of the wants of slaves, or rather of all that is

provided for slaves, proves a great discouragement to arts and sciences and ingenuity of all kinds, in slave countries.

MILVERTON. But have you nothing to find fault with?

ELLESMERE. Shortness disfarms criticism. When I think, too, how you might have afflicted us with a long dissertation about slavery being the cause of the fall of nations, with quotations from Montesquieu and other authorities, I feel quite benignantly disposed.

MILVERTON. If I had had more to say I should have said it. I should like to have laboured more at this part of the subject, and could find plenty to do in it, but, as Paracelsus says,

'Tis clear if we refuse  
The means so limited, the tools so rude  
To execute our purpose, life will fleet,  
And we shall fade, and nothing will be done.

I feel the full force of these words now. Since I have been ill, I have so often feared that I might not be able to put into shape the unfinished work that I have by me, especially upon this subject, that I am content to say at once what I have to say without much more waiting.

ELLESMERE. I will not gainsay you in that.

LUCY. Don't you think, Mr. Milverton, that a mother, or an elder sister, in a slave state, being aware of the moral dangers to a child which you point out from its being educated amongst slaves, might counter-act the evil?

MILVERTON. Possibly ; in some cases.

ELLESMERE. How beautiful the shadows are of those flying buttresses !

There is nothing more that I see to be said about your last section. Let us go into the Cathedral again.

MILVERTON. I am content. The next reading will be a very long one and may tax your powers of criticism considerably ; so we had better make this fitting a short one.

## CHAPTER IV.

FROM Cologne we went to Coblenz, Milverton readily agreeing to turn back with us, as we had come so far to meet him. There is, or rather was, (for when once a country has commenced making revolution, it is hazardous to say that anything, especially anything beautiful, still exists) a beautiful little terrace garden close to the Weißen Rofs (the White Horse) which overlooked the river. From thence, looking across the river, you see the whole length of the town—the handsome façade of the Palace of Justice, the grave, romanefque and ancient St. Caftor, and further inwards, the towers of the other churches. Looking up the Rhine, you seem to see a lake; and the fpire of Pfaffendorf rifes up on the borders of the lake, reminding you of an English village church.

Coming to this garden, after an early German dinner, we took our ftation in a corner fummer-houfe, and fanned by the lazy and occasional flap-pings to and fro of the awning in front of us, were

in a mood to enjoy fully the loveliness of the scene around us. At last Ellesmere who, I observe, soon gets tired of the contemplation of natural objects, asked for another reading.

MILVERTON. We must begin at once then, as the next section is a very long one.

ELLESMERE. Well, we have all the afternoon before us ; and nobody can come and call upon us, or send letters to us, or molest us in any way. We have a little peace here.

LUCY. Oh, Mr. Milverton, do look. A regiment of soldiers is crossing the bridge of boats.

MILVERTON. How the light glancing from their bayonets, and varying with each movement, seems to be marching too. They are sturdy fellows : hark, they are singing " God save the Queen."

DUNSFORD. I suppose they come from Schleswig Holstein.

ELLESMERE. Yes : that war is another of the precious follies of these frantic times.

DUNSFORD. No ; I think they are going to put down some disturbance at —— ; I heard that some soldiers were to be sent there.

MILVERTON. Well, there are very few things I have made up my mind upon, as I think I told you last year ; but one of the few is, that if I were in authority, I would put down in the most swift and resolute manner anything like mob domination.

## 284 PRECEDING PROPOSITIONS

ELLESMERE. Did you ever hear my definition of a mob?

LUCY. I certainly have not, Mr. Ellesmere, so pray let me have it. There are such things as female mobs you know.

ELLESMERE. Yes—and not the easiest to deal with. Now, for my definition: a mob is a compound mass of human beings in which each one has for the moment all the follies and evil passions of the rest, in addition to his own, and his usual common sense and good feeling divided by the total number of persons collected together.

DUNSFORD. I do not know how you arrived at these precise quantities; but I dare say you have your own way now, as you used to have at college, of making out difficult problems. But we must not talk any more until after the reading.

Milverton then went for his papers and soon returning read the following section of his essay.

5. THAT THERE ARE NO RACES IN RESPECT TO WHICH THE PRECEDING PROPOSITIONS AGAINST SLAVERY DO NOT APPLY.

THERE are many races who have been tried both as masters and slaves, and been found wanting in both capacities. The Romans had slaves from most nations, and I do not know that they spoke

favorably of any. Amongst the present masters there is a large proportion of the Anglo-Saxon race, (to say the least of it, an active, independent, thoughtful, humane race) yet they cannot be said to shine as slave-owners. And on the other hand the European slaves in Moorish countries bear the worst of characters.\*

The negro race, however, is thought by many persons to be essentially different from all others, and to be peculiarly fitted for slavery. If this be true, it is one of the most important facts in human nature; if false, it is likely to be a sleepless prejudice of the most pernicious kind. Either way it demands rigid enquiry.

Unhappily, the question of negro fitness for slavery is not a question lately mooted, but one which has been settled for a long time by many of those who have to deal most with it. The opinions upon which they proceed vary much in intensity, from the unsparing assertion that "the negro is a species of orang-outang,"† down to the

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\* If we look among the North African Moors, what is the state of the European slaves? They bear a worse character, and are inferior in value to the negroes themselves, on account of their untrustfulness and treachery! — *Portuguese Possessions in S. W. Africa*, vol. ii. p. 132.

† I was at a dinner party, where I met a planter from the



quiet assumption that the negroes are of such an inferior capacity, that it is difficult to imagine their being able to exist in self-governing communities. The want of sympathy, or to speak plainly, the disgust, arising from these opinions also varies much. In America it is scarcely too much to say that it has been carried to the utmost extravagance. There are many people, excellent, I dare say, in other respects, whose prejudice against the dark race is such, that they do not like to eat with them, journey with them, have their children educated with them, sit at any public place with them, worship near them, or approach the communion table in their company. Such are the social disabilities attendant upon a dark skin, or upon any shade of dark, visible or possible. It need scarcely be added that civil disabilities less hard to bear, perhaps, than social ones, are found, as usual, to accompany them.

Now is there any ground for all this exclusion and disgust? What is the capacity of the negro, and

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South, who maintained or rather asserted, that the negro was a species of orang-outang, and ought not to be considered, and, consequently, not to be treated, as belonging to the human race. His slaves, he added, were his property—his cattle; and he spoke the sentiments of all in the South, when he declared he would draw his sword against any one who should dare to interfere with his rights.—*Abdy*, vol. i. p. 377.

to whom is he related? First, as to his capacity.

In estimating the capacity of any race of men, the circumstances in which they have been placed must be carefully weighed. It is the opinion of some of the learned, that no instance has been found of a savage people becoming civilized without extraneous help. Yet we cannot doubt that amongst savage races there have been, and are, many capable of high civilization. Without subscribing to the opinion of these learned men, I give it as an instance to show how slow must have been the observed progress amongst savages for such an opinion to be tenable at all. On the other hand, see what a rapid change in the nature of a race, a change of circumstances will produce. Nobody can deny that a considerable alteration has taken place in the nature of the white Americans (whether of English, Gallic, or Germanic origin) since they first settled in that country. Indeed, according to the account of a most intelligent traveller,\* this change takes place in one

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\* An opinion, which travelling in this country has caused me to modify, is that which respects the permanence of national hereditary character, as transmitted independently of local and political circumstances. Almost everybody here tells me that even in the second generation (that is in the children of emigrants) it is nearly impossible to recognise a distinction in habits or character between those of English, Scotch and Irish blood. They are all

or two generations. Now, many persons would think it at least as great a change as that from a white skin to a black one. If we did not know the origin of these relations of ours, the white men in America, we should be ingenious to a degree in pointing out the wonderful difference which race makes; and we should probably account in this way for most of the political and civil contrasts which the two hemispheres present.

Passing now to the circumstances of the race we are considering,—let any men of the most favoured European extraction imagine what they themselves would have become, if, from an early age, they had been treated as field negroes—driven to work in gangs, worked all day long under the fear of the lash, driven back again and penned up at night. Amongst men so treated how is the feeling of duty to arise; or where is the room for intellectual development? Again, take a more favourable case, suppose that any one of the best European blood had been born to domestic slavery—liable to the caprices of infant

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American, wherever there is constant intercourse with the mass of the population, though, of course, not so where they live in districts or towns, exclusively together. My own experience tends strongly to confirm this remark. *Godley's Letters from America*, vol. ii. p. 166.

cruelty, cared for as a piece of furniture—the thermometer of his master and mistress—if they are unkind, having scarcely any protection from their unkindness but their self-interest (an undefined and mist-like barrier, which passion breaks through without even seeing it)—the mark of scorn to the passer-by—and finding every law and custom coloured differently for his race and that of his masters—would you expect him to retain the greatness of his race? I do not mean to say that all slaves feel these things exactly as I have put them, but they are brought forward to show what a man of any origin would have to contend against, if subjected to treatment similar to that of the African race.

And even if we take the case of the free blacks in America, though it may surprise some persons that they have not done more, yet we have to make immense allowance for the depressing influences to which they are subject. When it is asserted that they have done nothing in literature, science, or art, we must recollect how little the Anglo-Americans themselves have done in this way.\* A young people have other things to do.

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\* Much of what they have done, however, is of high promise.

But as regards the blacks, it is almost impossible to estimate the effect of continuous contempt upon a sensitive and impressible people. Sir Charles Lyell kindly and wisely remarks: "If  
 " any individual be gifted with finer genius than  
 " the rest, his mind will be the more sensitive to  
 " discouragement, especially when it proceeds from  
 " a race whose real superiority over his coloured  
 " fellow-citizens, in their present condition, he of  
 " all others would be the first to appreciate. It is  
 " after many trials attended with success, and fol-  
 " lowed by willing praise and applause, that self-  
 " confidence and intellectual power are slowly ac-  
 " quired; and no well educated black has ever  
 " yet had an opportunity of ripening or displaying  
 " superior talents in this or any other civilized  
 " country. \* \* \* \* \* To expect, under  
 " such a combination of depressing circumstances,  
 " that, in half a century, and in a country where  
 " more than six sevenths of the race are still held  
 " in bondage, the newly emancipated citizens  
 " should under any form of government attain  
 " at once a position of real equality is a dream  
 " of the visionary philanthropist." \*

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\* *Lyell's Travels in North America*, vol. i. p. 208.

Lastly, even if it be found in America, or elsewhere, that the white population are very efficient in many ways in which the blacks are not ; it still remains to be seen, whether that deficiency is one which forbids self-government and national existence. For these are the questions. Granted for the sake of argument that the blacks are but an imitative race, still if they can imitate civilization, what claim have any of us inventive white men to prevent this beneficial imitation being carried to its utmost development? If there be this alleged deficiency of one kind of mental power in the African race, it is, perhaps, compensated for ; and they may possess a superiority in faculties of another description which might greatly ennoble and christianize even the pure Caucasian race.

We have hitherto been treating the matter in the abstract. If we come to consider the instances of proficiency which the negro race have already afforded, we have the amplest grounds for hopefulness about them. It is quite surprising that this part of their case should have been so little worked out. The wittiest of French writers says :  
 “ L’homme, en général, a toujours été ce qu’il  
 “ est : cela ne veut pas dire qu’il ait toujours eu de  
 “ belles villes, du canon de vingt-quatre livres de

"balle, des opéras comiques et des couvents de  
 "religieuses. Mais il a toujours eu le même in-  
 "stinct, qui le porte à s'aimer dans soi-même, dans  
 "la compagnie de son plaisir, dans ses enfants, dans  
 "ses petits-fils, dans les œuvres de ses mains." So,  
 if we had but few facts to give in favour of the  
 probability of a civilization of the negro race  
 similar to our own, we might still contend for it  
 on the general grounds of their resemblance to  
 other branches of the human family in the main ele-  
 ments of civilization. But particular facts abound.  
 It would be difficult to say in what branch of  
 human affairs negroes have not shown some  
 power of excelling. At school we find them, at  
 any rate up to a certain age, equal to the white  
 children. Their musical powers are undoubted,  
 they have invented musical instruments,\* their fa-  
 cility in acquiring languages is, in some instances,  
 remarkable,† they preach, they act, they edit newf-

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\* Portuguese Possessions in S. W. Africa, vol. 2. pp. 7, 8.

† "The negroes on the coast of Angola have a remarkable ta-  
 lent for acquiring languages, although their own idiom differs  
 "so essentially from any with which we are acquainted, that an Eu-  
 "ropean can but seldom overcome the difficulties which it presents,  
 "and in some degree master it. I very frequently met with negroes  
 "who had been only four weeks on the coast, and who within that  
 "incredibly short time could not only understand Portuguese, but

papers, they make money sometimes, (surely this will tell in their favour with civilized people) they make poetry, (a folly, perhaps, but a white one) and there are instances of negroes excelling in abstract science.\* Nay there is even such a phenomenon as a black faint in the Calendar.†

But to form a just estimate of their powers, we must see them in their own country. To do so, let us see what is to be found in an African market, which I think my readers will agree with me in saying, is always one of the first things to be noticed in a strange country. The people of the Niger expedition found “in the market-place  
“of Gori bags of salt, tobies of various colours,  
“country cloths, camwood in balls, iron-works,

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“could make themselves perfectly intelligible in it. One of the  
“most extensive slave-dealers in Loanda was formerly a slave and  
“after she had obtained her freedom, she studied the Portuguese  
“language by herself, with such diligence that she not only speaks  
“it very fluently, but even carries on her mercantile correspon-  
“dence, with her own hand, in that language. In the kingdom  
“of Ambriz all the negroes who have intercourse with Europeans  
“speak English, to which many add Portuguese, and some even  
“a tolerable knowledge of French.—*Portuguese Possessions in S.*  
“*W. Africa*, vol. ii. p. 140.”

\* Lawrence's Lectures, pp. 430. 431. Ed. 1822.

† Benoît de Palermo “nigro quidem corpore sed candore ani-  
“mi præclarissimum quem et miraculis Deus contestatum esse voluit.”  
—Grégoire, *De la Littérature des Nègres*. Paris, 1808, p. 80.



“ as hoes and shovels, indian corn, dried buffalo’s  
 “ flesh, and dried fish, ground nuts, twine, silk,  
 “ seeds of various kinds, shea butter, straw hats  
 “ with enormous brims, platters of woods, and  
 “ calabashes beautifully carved.” \* This is not so  
 uncivilized: we find too from another authority,†  
 that the power of working iron possessed by some  
 of the African tribes, is such as will bear com-  
 parison with our own.

But the extracts I am now going to give from  
 the work of an American officer, will much more  
 astonish those who are wont to take for granted  
 the great inferiority of the negro race.

“ The native houses here (Dixcove) are quite large ;  
 “ three or four being two stories high, with balconies,  
 “ built of stone, in the Spanish style. They are fur-  
 “ nished with sofas, bedsteads, and pictures. \* \* \* \* It

\* Medical History of the Niger Expedition by Dr. M’William,  
 p. 87.

† “ European sabres are occasionally met with, but I am free  
 “ to confess, that those of African manufacture can compete with  
 “ them. Some of the tribes who inhabit the rich mining dis-  
 “ tricts towards the South-East, are renowned for their weapons  
 “ and hardware. The workmanship of the javelins is of a very  
 “ superior kind ; they are, on an average, five feet in length, and  
 “ are made entirely of iron, covered from the middle to the butt-  
 “ end, with long-haired goats’ skin.”—*Portuguese Possessions in S.  
 W. Africa*, vol. i. p. 139.

“ is interesting to meet the natives of Africa at so advanced a stage of refinement, yet retaining somewhat of their original habits and character, which is of course entirely lost in the Liberian colonists.

“ When the white man sets his foot on the shores of Africa, he finds it necessary to throw off his former prejudices. For my own part, I have dined at the tables of many coloured men in Liberia, have entertained them on shipboard, worshipped with them at church; walked, rode, and associated with them, as equal with equal, if not as friend with friend. Were I to meet those men in my own town, and among my own relatives, I would treat them kindly and hospitably, as they have treated me. My position would give me confidence to do so. But in another city, where I might be known to few, should I follow the dictates of my head and heart, and there treat these coloured men as brethren and equals, it would imply the exercise of greater moral courage than I have ever been conscious of possessing.” †

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† Journal of an African Cruiser, p. 134, *Wiley and Putnam*, 1845.

Another European who is conversant with the negroes in Africa, amply confirms the views of the American officer.

“ The innumerable stories which are current, both among partial observers, and in books of travel, had excited in me an unfavourable prejudice against the negroes, and the few skulls of the genuine negro race (of North Guinea) which had come under my own observation, had tended to confirm it; yet a short residence among them, and a careful, impartial observation

If, taking a deeper view of the subject, we consider the moral character of the negro race generally, there is great ground to be sanguine about them. Their cheerfulness is admitted: they have not been found to show a want of tenderness in any social relation: they are not an irreligious race: and, as regards their veracity, I observe that one of these travellers mentions, that though he found the negroes would use falsehood and artifice for their own ends, yet in general narratives they were cautious and scrupulous, often using the expression "I think he be true." Now, it is not an inconsiderable progress in truth-telling, when people are careful to speak the truth about matters which do not concern themselves.

If our instances of intellectual and moral development in the negro were all taken from some

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"of these people, sufficed to convince me, that the supposed imperfect human being was a complete man, whose melancholy situation and oppressed condition alone have so sadly degraded him." \* \* \* \* \* "We can only form a correct judgment of the negro, when we see him under his own native skies, living in peace and freedom in his little hut, and surrounded by his wife and children, and domestic enjoyments, where all his interests centre, where he reaps the fruits of his labour, and where he must contend for all that is dear to him." *Portuguese Possessions in S. W. Africa*, vol. ii. pp. 130, 134.

country where slavery does not exist, it might be augured that, perhaps, there was some capability in the negro before he was enslaved ; but that the race could never emerge out of slavery. Facts however contradict any theory of this kind ; for it is found in America that the free people of colour are greatly superior to the slaves “in appearance, dress, manners, and intelligence.”\*

Again, it may be contended that all the facts adduced above are instances of individual merit, and that they merely show excellence in what may be called domestic matters ; that there is no proof of there being substance in the negro character to form a nation ; and that we cannot imagine a negro government otherwise than as a most barbarous thing. To be sure Toussaint has afforded an instance of a great leader ; and Liberia an example of an able governor, of whom we read that, “His deportment is dignified, quiet and sensible, that he has been tried in war as well as in peace, and has invariably been brave, cool, and successful.”

It goes some way to make us credit the possibility of national existence in a race, when we find amongst them men who can govern. But a far

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\* *Buckingham's America*, vol. i. p. 454.

more remarkable indication of this possibility is to be seen in the history of the negroes of the Palmares, or Palm Forests, in the Captaincy of Pernambuco. Mr. Southey gives an account of this interesting Republic in his history of Brazil. It existed for sixty years; and was formed of the negroes who, escaping from slavery, acted upon the offensive and attacked the Portuguese; gaining their wives as the first Romans theirs. They were governed by a chief elected for life, called the Zombi; and it is said by their enemies that the laws and government of this negro people were very good; and that during the whole time the state was in existence, there was no instance of political trouble of any kind.

The Pernambucans found it worth while to trade with the black republic; and, notwithstanding it was forbidden, supplied them with arms, ammunition and European commodities, in exchange for their produce and booty.

At last the Portuguese state was obliged to bestir itself against this black community. Caetano de Mello, the Governor, resolved to extirpate the negroes, and ordered one of his officers, Domingos Jorge, to attack the Palmares, who marched against their chief settlement with a thousand men.

Mr. Southey's description of the place cannot well be abridged.

“ A double palifade of the hardest wood which  
 “ the forests of Brazil produce, enclosed within a  
 “ circuit of four or five miles a population of more  
 “ than 20,000 persons. The fortification was  
 “ strengthened by many bulwarks: there were  
 “ only three gates, which were placed at equal  
 “ distances; each had its platform of defence, and  
 “ was at all times under the charge of one of their  
 “ best officers. The palace of the Zombi was  
 “ spacious, and not without a kind of rude mag-  
 “ nificence; and the houses of individuals were,  
 “ after their fashion, commodious and splendid.  
 “ There was a lake within the circuit, abounding  
 “ with fish, and there were also running streams,  
 “ . . . but the water seems to have been brackish  
 “ or salt, for the inhabitants sunk wells, or rather  
 “ those shallow pits that are called *cacimbas*, which  
 “ implies that it was only rendered potable by  
 “ filtration. There was also a high rock within  
 “ the enclosure, which served them for a watch-  
 “ post, and from whence some of the Pernambu-  
 “ can towns and settlements were visible in the  
 “ distance. Besides this, their chief city, they had  
 “ many smaller settlements, or garrisons, called

“ *Mocambos*, in which chosen men were stationed  
“ for the defence of the plantations.”

Domingos Jorge pitched his camp before the town. The negroes unexpectedly made a sally, and “ Eight hundred persons on both sides were  
“ killed and wounded.” The Portuguese commander then thought it best to go back again to Porto Calvo and make a junction with a large body of troops which was waiting for him there. The siege was renewed by an army of six thousand Portuguese under another commander, Bernardo Vieira de Mello. An escalade was attempted, which was repelled by the negroes with arrows, boiling water, fire arms and fire brands. The powder of the negroes was at last exhausted. The Portuguese, however, were still successfully resisted: and they were obliged to send for reinforcements and cannon. Both sides were now in want of provisions: the negroes in want of missiles also. At last from the watch-tower they beheld large convoys of cattle, laden horses and carts, coming to the besiegers’ camp. Upon this, the famished men lost their spirit, the gates were forced, and the Zombi with the most resolute of his followers threw themselves headlong from the precipice. The survivors were enslaved.

These men wanted but a poet. Their fate would make an epic, showing anything but negro incapacity.

There is one aspect of the Negro faculties and character, which, for want of materials, has seldom been presented to us ; and that is, the aspect which they presented to the first discoverers of their land. In another work I have given some account of these discoveries : and the circumstance which struck me most in considering the narrative was the respect with which the new race of men was regarded by the old, on their first great meeting since the introduction of Christianity. I do not recollect one instance of abusive or depreciatory language in the contemporary accounts or in those of the earliest historians. The only distinction which the foremost man in modern geographical discovery, Prince Henry of Portugal, seems to have made between the negroes and any other race was a religious one. In sending out one of his Captains he tells him, that " if he should not be able to obtain  
 " so many negroes (as had been mentioned) in  
 " exchange for the three Moors, yet that he should  
 " take them ; for whatever number he should  
 " get, he would gain souls, because they (the



“ negroes) might be converted to the faith, which  
 “ could not be managed with the Moors.”\*

Instances of negro bravery, of negro sagacity, and of some considerable knowledge of the arts of life occur in this narrative; and if we take the very first account we have of the religious ceremonies and opinions at a negro court, we shall not find it such as to give us a mean idea of the development of the negro mind in that respect, and it may contrast favourably with the religious rites of many savage nations.

It is to be found in the travels of Ca da Mosto, a young Venetian who visited Africa, under Prince Henry's orders, about the middle of the fifteenth century. “ Budomel”† (the king of a territory in or near the present Foulah) “ behaved with  
 “ great complaisance to Ca da Mosto, and carried  
 “ him into the Mosque; for, towards evening, he  
 “ ordered the Azanaghi or Arabs, whom he al-  
 “ ways has about him, to say prayers. His man-  
 “ ner was thus:—Being entered into the Mosque,  
 “ (which was in one of the courts) with some of

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\* “ Conquerors of the New World,” vol. i. p. 28. *Barros*, dec. 1, lib. 1, cap. 7.

† “ The Conquerors of the New World,” vol. i. p. 52. “ *Ast-ley's Voyages*,” vol. i. p. 584.

“ the principal negroes, he first stood with his eyes  
 “ lifted up, then he advanced two steps, and spoke  
 “ a few words softly ; after which, he stretched  
 “ himself on the ground and kissed it. The Aza-  
 “ naghî, and all the rest, did the same. Then  
 “ rising, he repeated the same acts over again, ten  
 “ or twelve times, which took up half an hour.  
 “ When he had done, he asked the author’s opi-  
 “ nion of their manner of worship ; and to give  
 “ him some account of his own religion. Here-  
 “ upon Ca da Mosto told him in presence of his  
 “ doctors, that the religion of Mohammed was  
 “ false ; and the Romish, the true one. This  
 “ made the Arabs mad, and Budomel laugh ;  
 “ who, on this occasion, said that he looked upon  
 “ the religion of the Europeans to be good : for  
 “ that none but God could have given them so  
 “ much riches and understanding. He added,  
 “ however, that the Mohammedan Law must be  
 “ also good ; and that he believed the negroes  
 “ were more sure of salvation than the Christians,  
 “ because God was a just Lord ; and therefore, as  
 “ he had given the latter Paradise in this world,  
 “ it ought to be possessed in the world to come  
 “ by the negroes, who had scarce anything here,  
 “ in comparison of the others. In all his discourse

“ he showed a good understanding, and took great  
 “ pleasure in hearing the customs of the Christians.  
 “ Ca da Mosto believed he might easily have been  
 “ converted, were it not for fear of losing his es-  
 “ tate ; for his nephew, in whose house he lodged,  
 “ often told him so ; and took great delight him-  
 “ self in hearing the author talk of his religion.”

A striking indication of the favourable aspect  
 which the negroes presented to their first con-  
 querors and masters is to be found in the account  
 of Bemoin, one of the Princes of the blood royal  
 1487. of Jalof, who came to Lisbon to seek succour from  
 the King of Portugal in consequence of some in-  
 testine divisions in the country of Jalof. I take  
 the very words of the Historian. “ Bemoin, be-  
 “ cause he was a man of large size and fine pre-  
 “ sence, about forty years old, with a long and  
 “ well-arranged beard, appeared indeed not like  
 “ a barbarous pagan, but as one of our own  
 “ princes, to whom all honour and reverence were  
 “ due : with like majesty and gravity of demean-  
 “ our he commenced and finished his oration,  
 “ with such inducements to make men bewail his  
 “ sad fortune in exile, that only seeing these na-  
 “ tural signs of sorrow, people comprehended what  
 “ the interpreter afterwards said. And having

"finished the statement of his case as a good ora-  
 "tor would, in declaring that his only remedy  
 "and only hope was in the greatness and gene-  
 "rosity of the king, with whom he spoke aside  
 "for a short time, he was answered by the king  
 "in few words, so much to his satisfaction that  
 "immediately it made a change in his whole look,  
 "spirits, and bearing, rendering him most joyous.  
 "And taking leave of the king, he went to kiss  
 "the queen's hand, and then that of the prince  
 "to whom he said a few words, at the end of  
 "which he prayed the prince that he would in-  
 "tercede in his favour with the king. And  
 "thence he was conducted to his lodgings by all  
 "the nobility that accompanied him."\*

Portugal was at that time one of the most im-  
 portant countries in Europe, and the Portuguese  
 amongst the most accomplished people. From  
 many other facts and considerations which have  
 reference to the Spanish as well as the Portuguese,  
 I have no doubt that the first impression produced  
 by the negroes on the Europeans of the 15th  
 century, was very dissimilar to that which has

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\* *Barros*, dec. 1, lib. 3, cap. 6. "The Conquerors of the New World," vol. i. p. 70.

since grown up in the minds of their descendants.

We need not proceed further with instances of negroes excelling in matters bearing an affinity to European civilization. My object is not to prove that the Negro may become equal and alike to the Caucasian. On the contrary I am inclined to think that there are considerable differences in kind, pointing to different developments: nor, for my own part, should I particularly desire that the faculties of any race, even our own Anglo-Saxon one, should absorb the work of the world. The scheme of the world is very large: and, as it has been quaintly said, "it takes a many to make a world." The Caucasian may be a nobly-developed creature; but there may be work to be done by another variety of the human species. The advocates of slavery may think that this is an admission tending to their views. It may be allowed that there is peculiar physical work to be done by the negro race; certain parts of the earth, therefore, particularly adapted for their residence; which, indeed, may be so constituted as perpetually to remind other races that they are intruders in those quarters: but I mean that there may be

certain ideas to be fulfilled by this race, certain gifts and certain modes of character to be most largely developed by them; and certain relations to be fulfilled by them towards other races—not the relation of slavery though. It may be the happiest privilege of the Caucasians, when really highly developed, to lead their dark-hued brethren to the arts and wisdom fitted for them. That may be one of their especial works in the great human family. Look everywhere how creation is developed by the complex interweaving of various gifts, natures and attainments. In states, where what we call civilization has long made its appearance, it seems hard, very hard, that for generations the lower class should have been so little mentally developed; yet from that stock of unwrought mind has often come the supply of faculty which has enriched the greatest minds; and so, perhaps, the species may make greater gain in this way than had a more equable development taken place all over society. In the end, too, more human beings may thus be made more of. There is the same thing probably in the inter-communication of nations, which may go on slowly for generations, individual nationalities having thus room to grow up, and wise purposes

being effected from the human mind not being in the same state of progress all the world over. There is a similar thing again to be observed, I think, in the individual mind. Had it been our business to arrange the faculties of men, how much more level and consistent we should have made them. Into this fierce and passionate nature we should not have put tenderness, and, strange to say, judgment: into that character, in other respects so great, how could we have permitted a fearful influx of vanity, for ever to derange and mortify its greatness. Had we the ordering of things, there would be no "fears of the brave and follies of the wise!"—a man doing the last thing that he would deliberately wish to do, contradicting the rest of himself as much as he contradicts truth and wisdom. Yet from this confusion, deplorable as it may appear to us, the soul of man comes out informed by misery and strengthened by sharp contest.

A similar class of observations, which I need not do more than indicate the existence of, may be applied to the arrangement of soils and the peopling of countries in the physical world. And, in fine, what I mean to suggest is, that absence of cultivation does not argue radical inferiority; that

the perfection of our Caucasian race, or such perfection as that most readily admits of, may not be the whole of the divine scheme respecting the inhabitants of this earth : and, moreover, that our development might lack its greatest use and ornament, if we were not led by it to take our darker brother by the hand and show him whatever we have learnt of wisdom and of virtue.

Having shown what things the negro race are capable of, both individually and nationally, it might be thought superfluous to enter into any question respecting the origin and nature of that race. But the hasty conclusions which have been come to upon questions of this kind are at the bottom of so much intolerance, that it is amply worth while to look into them a little for ourselves. Jeremy Taylor used to say, on seeing some bad man pass by, "there goes my wicked self," so distinctly did that noble tolerant man appreciate the close moral relationship between himself and a very erring brother. That feeling towards another which leads one to think, "it is possible I might be such as he:" "he is of the same kind as I am," is a never-failing source of charity. Did we think, for instance, when we saw a black slave pass, "there goes my ill-used self,"



disgust and intolerance at his present degraded condition would give way to the deepest sympathy. Something of the unwearied tenderness which men have even for the faults of their children, their own flesh and blood as they call them, might surely extend to the misfortunes of their distant kindred. "Am I not a man and a brother?" is a phrase that from ludicrous associations is wont to provoke our laughter; but there is a force in that appeal which ridicule will not do away with.

Now, in what sense are the negroes our brethren? An inquiry into the origin and character of nations requires a knowledge which few possess, of living men, of history, languages, geography, anatomy and general physiology. We must, therefore, not be surprised at many persons holding fixed opinions upon these matters, as they would upon the nicest points of divinity, with very insufficient knowledge to rely upon. Neither must we be surprised that those opinions should obey the first impressions of the senses, as all first thoughts have done. Common sense (as it is mostly interpreted) tells us that things which burn us must be hot themselves; men were thousands of years before they suspected the contrary: such common sense also tells us that there must be some

essential difference between the negroes and ourselves. In answer to this opinion resulting from first impressions, I quote the following passage from the work of an eminent physiologist.

“ In features, as in colour, the different races are connected to each other by the most gentle gradations ; so that, although any two extremes, when contrasted, appear strikingly different, they are joined by numerous intermediate and very slightly differing degrees ; and no formation is exhibited so constantly in all the individuals of one race, as not to admit of numerous exceptions.

“ We see, indeed, an astonishing difference when we place an ugly Negro (for there are such as well as ugly Europeans) against a specimen of the Grecian ideal model ; but, when we trace the intermediate gradations, the striking diversity vanishes. ‘ Of the Negroes of both sexes,’ says Blumenbach, ‘ whom I have attentively examined, in very considerable number, as well as in the portraits and profiles of others, and in the numerous Negro crania, which I possess or have seen, there are not two completely resembling each other in their formation : they pass, by insensible gradations, into the forms of the other races, and approach to the other varieties even in their most pleasing modifications. A creole whom I saw at Yverdun, born of parents from Congo, and brought from St. Domingo by the Chevalier Treytorrens, had a countenance, of

“ which no part, not even the nose, and rather strongly  
 “ marked lips, were very striking, much less displeasing ;  
 “ the same features with an European complexion would  
 “ certainly have been generally agreeable.’ The testimony  
 “ of Le Maire, in his journey to Senegal and Gambia,  
 “ is to the same effect ; and there are Negresses, except  
 “ in colour, as handsome as European women. Vaillant  
 “ says of the Caffre women, that setting aside the preju-  
 “ dice which operates against their colour, many might  
 “ be accounted handsome, even in an European coun-  
 “ try. The accurate Adanson confirms this statement,  
 “ in his description of the Senegambians. The women  
 “ are equally well made with the men. Their skin is of  
 “ the finest texture, and extremely soft. The eyes are  
 “ black and large : the mouth and lips small ; and all  
 “ the features well proportioned ; several are perfectly  
 “ beautiful. They have much vivacity ; and an easy  
 “ air, which is very pleasing.

“ The Jallofs, according to Mungo Park, have not  
 “ the protuberant lip nor flat nose of the African counte-  
 “ nance. We have also the testimony of another tra-  
 “ veller concerning this tribe, to the same effect : accord-  
 “ ing to Moore, they have handsome features, and neither  
 “ broad noses nor thick lips. Pigafetta states, that the  
 “ Congo Negroes have not the thick lips of the Nubians,  
 “ and that, except in colour, they are very like the Por-  
 “ tuguese. Dampier, in his account of Natál, describes  
 “ the natives as having curled hair, but a long face, well  
 “ proportioned nose, and agreeable countenance. The  
 “ six Negro crania engraved in the two first decades of

“ Blumenbach, exhibit very clearly this diversity of character in the African race : and prove, most unequivocally, that the variety among individuals is certainly not less, but greater, than the difference between some of them and many Europeans.” \*

But objectors will say “ we have always heard that there are essential differences of nature between the black and the white races, not to be got over by the above mentioned vague resemblances to Europeans in certain negroes, or even in certain tribes of negroes.” This is the very part of the case on which I hope to show that the opponents of Slavery may challenge enquiry rather than avoid it.

There is scarcely a more curious and instructive chapter in the whole history of scientific research, than that connected with the investigation of the negro nature. The first thoughts of science, like the popular theories, were all on the narrow and exclusive side of the question. There were very elaborate researches which went to prove that in the dark race there was a membrane between the outer cuticle and the cutis, which is entirely wanting in white men. Here then was a valid distinction of species. Some German anatomists, however, in their solid manner, made a more elaborate

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\* *Lawrence's Lectures*, pp. 283, 284.

investigation into the nature of the skin, and discovered that it does not consist of continuous membranes at all, but that it is of cellular structure throughout. There are certain "pigment-cells," as they are called, which produce the abnormal discolorations sometimes seen in white men and women, and the normal colorations in negroes. In few words, therefore, the skin barrier is broken down: there is the possibility of negrohood in the finest Caucasian integument.

Russia leather may, perhaps, be entitled to look down upon simple calf; but a white skin had better be content with its difference to the eye and not endeavour to arrogate to itself any generic difference whatever.

Again with respect to negro hair. The epithet "Woolly" has been applied to it from the time of Herodotus, but this is a mere metaphor. When seen by the microscope, wool is ferrated: hair is smooth and cylindrical. The hair of negroes, when subjected to careful microscopic examination, was found to be cylindrical and smooth as that of a European. The difference was only in colour and in crispation; so that no difference of species can be raised upon the woolliness of negro hair.\*

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\* *Prichard's Natural History of Man.*

The history of the facial angle is similar to that of the black skin. Camper, the first inventor of the mode of appreciating crania by the facial angle, found in the head of the statue of Apollo an angle of 100 degrees, in the Caucasian head an angle of 80 degrees, in the negro head an angle of 70 degrees, and in one of the *Simiæ* most neighbouring to man's nature, an angle of 50 degrees.\* The difference between the Caucasian and these unpleasantly similar apes being but 30 degrees, the difference between the negro and the Caucasian of 10 degrees, was a serious difference. Professor Owen, however, discovered that these calculations had been made from the crania of young apes, which had led to an entirely wrong conclusion. He found that the facial angle of the *adult* troglodyte is only 35 degrees, of the orang 30 degrees. The difference between the Caucasian angle and the ape angle being now found to be 45 or 50 degrees, the 10 degrees of difference between the negro and the Caucasian become considerably less significant.

A similar story may be told of the progress of scientific research into the position of the great occipital foramen, the form of the pelvis and the

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\* Prichard's Natural History of Man, p. 112.

length of the fore-arm.\* In all these cases science has had upon maturer thought, to recall, or to modify, its first unfavourable impressions against the negro. Probably, in our estimation of the moral and mental capability of the race a like progress will have to be noted: charity and kindness are incidentally, as well as directly, the growth of thought and intellectual labour.

Without further fatiguing my readers by a long enumeration of physiological arguments, I will merely give them the result, as it appears to me, of what I have seen on the subject. The arguments of physiologists have gone far to prove, I think, that men are all of one species. Some of the best authorities are agreed upon this. Where they differ is, as to the causes of the varieties of that species. Some would be inclined to attribute much to the influence of climate. Others would say that the causes ordinarily given to account for the varieties of the human species — such as climate, diet, mode of life, &c. are no causes whatever; and that the differences of organization, and of qualities which characterize the several races of our species, are “analogous

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\* *Prichard's Natural History of Man*, pp. 117, 126, 129.

“ in kind and degree to those which distinguish the breeds of the domestic animals.” If a black man comes to a cold climate, he and his descendants do not, on that account, lose one atom of the distinguishing characteristics of their race. If an English sheep go to Jamaica, it and its offspring would, I believe, keep the heavy fleece which is supposed to be more congenial to our cold climate. The lecturer quoted above concludes that domestication has made those changes in men and animals which we call, in the former, a variety of races; in the latter, a variety of breeds. If we accept this view of the matter, what shall we say that there is in this thing, domestication, beyond change of food, climate, way of life, and the various physical circumstances which the same writer has shown in detail to have no effect in altering a race, however much they may affect an individual? I suspect the answer to be this, that only those changes in physical circumstances which have an effect upon the mind, so to speak, of the animal have an effect upon the race. This theory seems capable of reconciling the opposite facts and conclusions that have been adduced by scientific men on this subject. As long as it can be said of



men or animals "*Cælum non animum mutant*" so long the race is unaltered. But let physical or moral circumstances be so altered as to call out, or to repress, or to call out in one direction, the energies of the animal, and a change in the breed may be expected. Change of mind is the cause of change of physical structure in the race. This hypothesis need not surprise us. Every day we are becoming more enlightened as to the power of mind upon body. Formerly we were more inclined to dwell on the inverse operation. Consider the alteration of structure in the heads of individual men. Look at the head of Augustus when young; and then at it after the weight of empire had rested upon it. What a change there is! And we may notice a similar change, I do not doubt, in the case of living men.

I do not build any important part of my argument in behalf of the negroes on this theory, or on any theory. But if we must have a theory about the origin of the varieties of race in the human species, I would rather say that they have been caused by mental operations. If negroes are a degenerate race, cultivation of mind may reclaim them; if, as is at least equally probable, they are not degenerate but different, still culti-

vation is necessary to develop this species to the highest, when it may take its place, though not in the same ranks, yet side by side with the Caucasian variety. Again I say these are but theories: but as our theories often interfere with our charity, it is well in this instance to see whether there may not be some theory which at least may throw no discouragement on our efforts for this hitherto ill-starred race of men.

Some people may think it very absurd to talk of mental operations as the chief means of creating the difference of races. "What has mind to do with black and white?" they will exclaim. But darkness of skin is one of the least important of the points of outward difference between the white and dark races. The main question is as to the difference of cerebral formation. After reading the following extract my readers will feel how little there is in mere darkness of hue.

"Two nations of Calla or Blacks, very different in physical character and social condition from each other, are now found in the country of ancient Ethiopia; the Shankalli, or the true negro, and the Dankalli, who belong decidedly to the Circassian variety of mankind, possessing round skulls, high full foreheads; the position of the eyes rectilinear; the nose, the mouth and

“ form of countenance being in every respect concordant  
 “ with the characters assigned to that type of the human  
 “ race, excepting their colour, which was a dark brown,  
 “ or sometimes quite black. Their hair, which is much  
 “ frizzled and worn very full, is a savage caricature of a  
 “ barrister’s wig. I could perceive no other difference  
 “ in features or in the form of the head between our-  
 “ selves and several individuals of this people; indeed,  
 “ there was often such a striking resemblance between  
 “ them and some of my European acquaintances, that it  
 “ was not unusual for me to distinguish them by bestow-  
 “ ing the names of some of my far distant friends upon  
 “ their Dankalli counterparts.” \*

The way in which this intelligent traveller conveys to us the facial likenesses of the Dankalli to the Circassian variety is irresistibly convincing from its naturalness. He finds, on seeing more of these Dankalli, that their abilities fully justified their physiognomy; he sees reason to rate them much higher than the Arabs: and finally concludes that the Dankalli are “ the remains of “ a once great and powerful people.” The impression produced on this traveller goes to show how little mere colour has to do with inferiority of nature.

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\* See *Johnston’s Travels in Southern Abyssinia*, vol. i. p. 15.

I shall continue to avail myself of the observations of this traveller, as they afford a good opportunity of noticing how the subject widens when carefully considered, and of seeing how rash any harsh conclusion against the capacity of the negro race would be.

After living amongst these different races of negroes, the traveller in question comes to a conclusion which, as we have seen, certain scientific men at home have also come to, in favour of "the original unity of nations." This is important, for there are impressions and observations which escape scientific description or indeed narrative of any kind; and if we found that all travellers were convinced that negroes were not from the same stock as ourselves, scientific men would have a much harder task to convince us of its possibility. But, to continue with this traveller's observations.

"From what I have observed myself, the Dankalli, the Shankalli, and the Bushmen are the lowest grades of the three varieties of the human race—the Arian or Circassian, the Amhara, or negro, and the Gonga or Mongolian, all of whom have a height of civilization, and a depth of barbarism distinct from each other; and that, however the Bushman may be improved,

“ he will only become a civilized Chinese, and that a  
 “ Negro may by education be made an ancient Egyptian  
 “ but would never by that alone become the enlightened  
 “ Circassian that his neighbour, the Dankalli would,  
 “ certainly, be made.”\*

This may seem to militate against his former opinion in favour of the original unity of nations. But, though they may have been originally from one stock, that does not prove that they can be brought back to such unity. Not that I see why anybody should place these abrupt stops; and I am inclined to think it probable that if we had seen only the best specimens of Chinese, Egyptian and Circassian varieties, we should, after much observation, conclude that these three varieties might all be brought by cultivation to one race—at least in the main features of intellectual and moral development. For my own part I am content, seeing how much we owe to Egypt, to leave the negroes linked to the possibility of Egyptian civilization. But, perhaps, the larger ground we leave for ourselves in this matter, the better. The opinions of Sir Charles Lyell, in reference to the ancient Mexican civilization, bear

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\* See *Johnston's Travels in Southern Abyssinia*, vol. ii. p. 446.

closely upon this subject, and are at once safe and charitable. Putting aside for the moment their other attainments, which were very great, he dwells upon their advance in astronomical knowledge; their calendar, for instance, at the time of the conquest being more correct than that of their conquerors, or indeed of the European community.

“ If, then,” he says, “ a large continent can be  
 “ inhabited by hundreds of tribes, all belonging  
 “ to the same race, and nearly all remaining for  
 “ centuries in a state of apparently hopeless bar-  
 “ barism, while two or three of them make a  
 “ start in their social condition, and in the arts  
 “ and sciences; if these same nations when  
 “ brought into contact with Europeans, relapse  
 “ and retrograde until they are scarcely distin-  
 “ guishable in intellectual rank from the rude  
 “ hunter tribes descended from a common stock;  
 “ what caution ought we not to observe when  
 “ speculating on the inherent capacities of any  
 “ other great member of the human family. The  
 “ negro, for example, may have remained sta-  
 “ tionary in all hitherto explored parts of the  
 “ African continent, and may even have become  
 “ more barbarous when brought within the in-

“fluence of the white man, and yet may possess  
 “within his bosom the germ of a civilization as  
 “active and refined as that of the golden age of  
 “Tezcucuo.”\*

It has now been shown that the negroes as individuals have done worthy things; that they are capable of national development; and that we must not lightly conclude that they are an essentially different race to ourselves. But all this is much more than there is occasion to prove for the present argument. Even if it were granted that the negro race is not capable of anything like what we call high civilization, is that a sufficient reason for the creation, or continuation, of Slavery? *Will anybody contend that his state, as a slave, is the highest of which the negro is capable?* A French magistrate of St. Domingo speaking of the blacks, in 1770, uses these words: “Il existe  
 “parmi nous une classe naturellement notre ennemie, et qui porte encore sur son front l’empreinte de l’esclavage; ce n’est que par des lois  
 “de rigueur qu’elle doit être conduite. Il est  
 “nécessaire d’appesantir sur elle le mépris et  
 “l’opprobre qui lui est dévolu en naissant. Ce

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\* See *Lyell's Travels in North America*, vol. ii. pp. 38, 39.

“ n’est qu’en brisant les ressorts de leur âme  
 “ qu’on pourra les conduire au bien.”\*

This is open language: it is to answer such ideas (which, happily, are much less frequent now) and less monstrous modifications of them, that I have endeavoured to show that there is no race, (and that there never has been any) whom slavery becomes.

At the same time that we are called upon to assert the just claims of the negro race, we must look with some tenderness upon the feelings of their Anglo-American masters and neighbours. It is very well for us to ridicule, or denounce, the dislike of white men to black men. We see the latter now and then: some of us have rather a prejudice in favour of these “ images of God cut in “ ebony,” (which, by the way, seems to show that there is no immediate natural dislike towards the race) but if they swarmed among us we might be of a different opinion. The way to look at the matter fairly for America, is not to compare our sane state with their unsound one on this subject, but to take us both when in a state of similar

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\* See *Abdy*, vol. i. p. 345.



prejudice. Consider the wild fear of Englishmen in Charles the Second's time lest a few Papists should burn or murder the rest of the nation. Or take another instance less remote from the American prejudices we are combating—namely, the general dislike of Englishmen to Scotchmen, when Lord Bute was Minister. Of course this is not to be compared to the Anglo-American aversion to the African race. But it may serve to show how far and how deep an unreasonable prejudice against a nation may extend.

Without flinching in the least from our opinion of the nature of the prejudice in America against the blacks ; holding it to be irrational, unfounded, and unchristian, still we cannot treat it as if it were an easy matter to get rid of—an evil which, by mere statement of its wrongness, could at once be put down. It pervades large portions of the American people, assuming different forms. In this state it appears as jealous dislike ; in that, as contempt and fear. Under such malign influences, strange laws and cruel practices are scarcely to be wondered at. All thoughtful men must pity the white Americans with this awful question of slavery before them, threatening civil feuds and favouring foreign attack ; doing hourly mischief

to the character of many a slave-owner; and hindering the poor free man from gaining his bread in ways which are no shame to him. It may surely be said that this is a race which has not gained anything by becoming owners of slaves.

We have, in America one of the greatest races as masters: one of those which are considered lowest, as slaves. It has been shown that neither race makes the most of itself by the relation which it holds to the other: and we may fairly conclude with the assertion—that there are no races to which the preceding arguments against slavery do not apply.



ELLESMERE. I delight in questions about the races of men, and in getting at the different strata of nations. Human geology!

DUNS福德. Philology is very important in these questions.

ELLESMERE. No knowledge comes amiss to them.

MILVERTON. In speaking of the character of a nation, it is impossible to say what comes from the education

and laws that have acted on the people and their ancestors, and what comes from race. At any rate it is most unphilosophical to attribute all that we see in national character to one cause, and then, perhaps, having resolved that race is the cause, to talk despondingly about national improvement. I have no doubt that, before Father Mathew's triumphs, you would have heard intemperance set down as a thing belonging to the Irish race, and would have been told that the Celtic nature could not break itself of any bad habit. But human nature is a thing to which we at least can put no limits, and which requires to be treated with unbounded hopefulness: only do not let us think that this hopefulness is for white and not for black nature.

DUNSFORD. You remember — and — at College. They had a good sprinkling of negro blood. Well one of them was very clever, and both of them very good fellows—gave me very little trouble, which, by the way, cannot be said of either of you.

MILVERTON. I hope you noticed that I was very careful not to place the strength of my case upon any hypothesis about race. Not that I have any fear of investigation into that subject. On the contrary my fear is lest there should not be sufficient investigation. All knowledge tends to further humanity, enabling us to go some way in detecting the grand laws of the universe. It would seem but little less than blasphemy to me to suppose that slavery was otherwise than an invention of man which will be fully found out and reprov'd in time.

Mental science tends to tolerance, physical science to active kindness and the well-being of men. We gradually find out that crime is a blunder, and cruelty a mistake.

ELLESMERE. Stop, stop; are we not getting on rather quickly to theories of perfectibility and the like?

MILVERTON. No. As long as men are men, and the earth anything like what we see at present, there will be trials enough to exercise and develop the greatest men; but surely it is not irrational to hope that the life of man may be less and less "short, nasty, violent and brutish," as Hobbes would say. I cannot but think that this is one of the lesser meanings of the words "thy kingdom come."

DUNSFORD. I quite agree with you.

MILVERTON. But I must say again, I am not bound down by theories of any kind about race. I only say that the existing state of slavery is such as to leave no just room for self-development, and is not consistent with the ineffaceable distinction between things and persons. I think that Montesquieu is thoroughly right, when he says that slavery is a one-sided institution, a thing fundamentally wrong.\*

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\* This is the passage, I imagine that Milverton alludes to: "Ce qui fait que la mort d'un criminel est une chose licite, c'est que la loi qui le punit a été faite en sa faveur. Un meurtrier, par exemple, a joui de la loi qui le condamne; elle lui a conservé la vie à tous les instants: il ne peut donc pas réclamer contre elle. Il

ELLESMERE. But advocates for slavery would say that the preservation of the negroes themselves enters into their (the advocates') view of the case, and so they recognize the personality of the slave, and take away the one-sidedness you complain of so. I do not agree with them in the least, but that is what they would say.

MILVERTON. They cannot say so, without turning their backs upon all the facts of the case. The negroes when enfranchised may not live exactly in the way that suits the fancy of these theorists, but they will live—aye, and thrive too.

ELLESMERE. You talk of the necessity of allowing human beings room for self-development — what is there allowed in that way to our free peasants?

MILVERTON. You are only trying me. Talk with a peasant: you will not find, perhaps, the exact development that comes by books; but you will often perceive that the soul of that man has gone through considerable education. His has not been mere passive suffering, like that of an animal; but he has struggled and refrained, and gained both delights and miseries for himself. In the war of life he has been a soldier, while the other was but an animal carrying, under many blows, the camp baggage.

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“n'en est pas de même de l'esclave; la loi de l'esclavage n'a jamais pu lui être utile; elle est dans tous les cas contre lui, sans jamais être pour lui; ce qui est contraire au principe fondamental de toutes les sociétés.” *Montesquieu, de l'Esprit des Loix*, liv. 15. chap. 2.

LUCY. I wish, Mr. Ellesmere, you would come and live for a little time in the country, and then you might learn to understand us a little.

ELLESMERE. You had better at once wish all you can against me, Miss Daylmer; and say, as the witty Duke of Buckingham did to the dog that bit him, "I wish you were married, and went to live in the country." Is not that a good story, Milverton? One feels how Charles the second must have liked the Duke's society.

DUNSFORD. Do not interrupt us with your jokes, Ellesmere. I was going to say that I was greatly struck by that passage you quoted, Milverton, from some man about certain Dankalli or Shankalli who were complete likenesses in ebony of some of his friends. Imagine black Ellesmeres and Milvertons.

MILVERTON. I think I hear a black Ellesmere making an elaborate speech to a grave squatting circle of us about the vested rights of some minors in certain scalps.

ELLESMERE. Both you and I, Milverton, are very like savages in one thing—our love of animals. And that reminds me to tell you, that I was thinking during the essay, it would not be beneath or beside your purpose to show the difference produced in the disposition of animals by treatment. Now horses, for instance,—they often see nothing but the worst society amongst men; and are shamefully treated into the bargain.

MILVERTON. Yes, it often occurs to me, in going along the streets, how few men can be trusted with the whip even for animals.

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ELLESMERE. And if we were arguing about races, and had only seen ill-treated horses, how unjust would be our notion even of a horse's capacity and nature. We should think the degree of tameness and obedience which we ourselves have seen, Utopian; and as to the idea of there being in the horse what the Arab finds in it, we should pronounce that to be a wild imagination.

DUNSFORD. We have much to answer for in our treatment of animals.

MILVERTON. A great deal of it is mere ignorance. What we were agreed upon, as regards the physical education of children a good many essays ago, would apply to these poor animals. They want more light and air, and I should say more freedom in their stables, gentle usage, little work when young, and not to be much jerked about or to be pulled up suddenly, or to have severe bearing reins, or to be beaten for being frightened.

ELLESMERE. The ways of wise government are almost universal in their application, from animals up to Caucasians. There is a great deal, by the way, that you say for the quadrupeds which you did not for the bipeds, and that would do for both.

I pass by the unkindness of Miss Daylmer's smiling when you talked of animals not being beaten for being frightened. I know she was thinking of my ride home from — and of my exploits with that mare.

MILVERTON. My wish to see an opportunity of self-development extends to animals. I am impatient at seeing an animal have no chance of coming to its best.

ELLESMERE. Mine does not "extend" to animals : it begins there, I don't know whether it goes on. Benevolence you know is not my forte.

DUNSFORD. Now, Ellesmere, do not make yourself out worse than you are.

MILVERTON. Not seeing that the meaning of life is this development, is the capital blunder of men individually and one of the main defects of worldly wisdom in all times. We err in this way to a frightful extent in England. Hence the mania for "getting on" at all cost, for doing something as they call it, not being somebody. Sir Humphrey Davy, and Montesquieu before him, spoke of the climate of this country as the inevitable cause for restlessness : but that is no reason why we should depreciate repose, but rather the contrary. I do not complain however of this restlessness, but of the notion that all activity must move in certain grooves to be owned as successful and respectable. It all arises from the same theory, that self-development, or even the development of others, is not the end of life, but the getting or doing something which can be weighed, measured, ticketed, and in some way proved to the world. Mostly, too, it must be success for one's self to please the world.

ELLESMERE. I agree with you in the main, at least as much as I ever agree with any moralizing man. You did not expect I should.

DUNSFORD. Well, we have all been very much of the same mind throughout the conversation. I think we must be right.



ELLESMERE. There are only four of us : it certainly is possible that we may all agree and be right. But I must leave you, for I have promised myself to mount that Broad Stone of Honour (Ehrenbreitstein) which is towering up behind us. How people contrive to get up these heights (which are hard enough to walk up at one's leisure) under a heavy fire, I don't know. I suppose though it is only under a heavy fire that such steep places are mounted with alacrity. Ah, mankind are strange creatures. Danger lightens toil ; and the idea of being the attacking party carries men over the loftiest impediments, and is, indeed, as great a leveller as Death itself.

And now having made an aphorism such as Milverton delights in, I will walk up the hill with it as a companion, for I shall get no other. I see, you all shrink from the enterprise.

## CHAPTER V.

My readers may readily imagine, that coming to Germany at this revolutionary period, Milverton, Ellesmere and myself had many discussions upon the events that were passing around us. I shall not trouble the reader with conversations, much of which was necessarily of fleeting interest; but I shall give an outline of our general opinions, which I cannot introduce better than by the following anecdote which I once heard Milverton tell. Being in a committee upon some business in regard to which a particular danger was foreseen and great pains taken to obviate it, on the breaking up of the committee one day, a shrewd old man, versed in the affairs of the world, as he put his arm into Milverton's to walk away, quietly observed to him "This danger that all of us foresee so clearly will not happen. Nothing does that we foresee."

So as regards this general state of revolution amongst the European powers, I am very doubtful whether the evils that are now so clearly seen

to be impending from it will ever come to pass ; and it will probably take some turn which we none of us foresee, but which future historians will write about just as if many of us had had the exact result always in our thoughts. Milverton and Ellefmere are very much disgusted and not a little disheartened with the present state of affairs. It is natural they should be so. They have a particular dislike to the class of men who have risen into power in the course of these revolutions. Milverton comments with quiet disdain upon the wordy rulers of the day, and their issuing edicts upon the settlement of all human affairs, public and private, with a rapidity and want of thought which, as he says, would be shameful if applied to the regulations of a kennel of hounds ; but feeling assured of the transitory nature of such men's power, he merely thanks God that they must soon pass away, and does not trouble himself much more about them. Ellefmere, with the fierce contempt belonging to him, vows that these men of glittering words, false axioms, inappropriate antitheses, and general inflation of mind, are among the worst specimens of human beings that have ever come upon the earth ; and that he is sure if I were to look into the Revelations I

should find them under the head of some great beast. Now though I have not seen so much of the world as these younger men, I have lived through a great many more events than they have, and am therefore much more cautious in coming to any conclusion on the present aspect of affairs than they are, and, I think, am inclined to look upon it with less despondency than they do.

As a minor instance, by the way, of our difficulty of foreseeing anything, I may mention the cause of our next journey, which I am sure will be as unexpected by my readers as it was by myself. We had intended to stay some little time at Coblenz, but we left it on account of a reminiscence of tender sentiment and affection on the part of Ellefmere.

I had noticed for a day or two that he was extremely grave and silent, and this was the more remarkable in him, as he is one of those men of a dry kind of demeanour which never varies much. I mentioned this to Milverton who had also observed it, and had moreover discerned the cause. Some two or three years ago a little boy who lived with Ellefmere, and who as Milverton says was the only creature he ever loved, died suddenly. It was his sister's son (a sister who

lived in India). Milverton said that Ellefmere doted on the boy and had spoken of him more than once in these words, "He was all that I had ever wished to be;" which Milverton said was probably the case, as the child had the bold frank ways of Ellefmere, with a tenderness quite unknown in his character—often visible in those who are to die young.

It unfortunately happened that there was a little boy about the inn where we were staying who was very like the boy that Ellefmere had lost. Milverton perceived this at once and had hoped that Ellefmere would not do so. He was mistaken, however, for Ellefmere was always looking at the child, seeking opportunities to talk to it, and though he said not a word about the matter, was evidently full of sad recollections.

I therefore expressed great desire to go on to Trèves, which my friends assented to, and we set off immediately, taking the route by land through Polch and Kaïserfesch, intending to return by the Moselle. Trèves, as is well known, contains the most remarkable monuments of Roman antiquity of any town in the north of Europe. It was this which gave it especial interest in our eyes.

We arrived in the evening and had the good

fortune to see, by moonlight, as we entered, that stupendous relic of an unknown age, the "Porta Nigra."

Next morning we began our survey of the town, intending to find out the amphitheatre and to have our last reading there. We made our way first to Constantine's palace, at least to what remains of it, which did not lessen our respect for the massive grandeur of Roman antiquities impressed upon us the preceding evening. From thence we went to the Roman baths, and it was pleasant to think that there were some remains of that great people which might be looked upon without any drawback of pity or sorrow, genuine monuments of civilization.

Then walking onwards for about half a mile, after mounting some vine-covered hills, we came suddenly upon an excavated space of an oval shape which we knew at once to be the amphitheatre we had been looking for. After pausing a minute or two, we descended by a gentle declivity into the excavation. It was with somewhat of a cold shudder that I entered, and I noticed that Lucy turned very pale. All round the basement of the amphitheatre was a little trench about two feet in depth into which tor-

rents of blood must have flowed. We traced out what we supposed to have been the dens of wild beasts, the vomitories, the emperor's private entrance communicating by a long gallery with the palace, the tiers of benches for the spectators, and the steps down which the gladiators must have descended to enter the arena. It was all covered now with grass: a solitary lizard was the only live thing we saw while we were there.

As Milverton was descending the steps by which the gladiators must have entered, he exclaimed, "Good God, with what feelings men must have walked down these steps, some of them perhaps thinking, as I do now, that some signal divine interposition might almost be expected to put an end to such enormities."

ELLESMERE. I see the Christian Constantine had what he called Frankish games here (*Ludi Francici*) in which one thousand human beings at a time have been exposed to wild beasts.

MILVERTON. Surely these are the most colossal undertakings of wickedness that have ever been. Is there any protest, Dunsford, in any Roman author against these things? I do not mean such a protest as we, softened and refined by Christianity, should make, but anything which should lead you to think that anybody then

had the ideas which we now suppose to belong to natural religion and common humanity.

DUNSFORD. Nothing of the kind occurs to me.

MILVERTON. In contemplating these past horrors I think of their irrevocability. That which Horace says of past joy occurs to me of past sorrow ; it is as if nothing would wash it out.

" Cras vel atrâ  
" Nube polum Pater occupato,  
" Vel sole puro : non tamen irritum,  
" Quodcunque retro est, efficiet ; neque  
" Diffinget, infectumque reddet,  
" Quod fugiens semel hora vexit."

Or, as Dryden says, excelling the original, I think, in expression,

" Be fair, or foul, or rain, or shine,  
" The joys I have possessed, in spite of fate are mine,  
" Not Heaven itself upon the past has power ;  
" But what has been, has been, and I have had my hour."

ELLESMERE. You must have the self-same feeling then over most of the events in history.

MILVERTON. Yes : you see, as regards the present generation you contemplate their distresses as you do those of a hero of fiction which may be abundantly made up for in the end ; but I do not very well see what comfort you are to find in considering the fate of those Franks or Thracians or Dacians who marched down these steps to be torn to pieces by wild beasts.



ELLESMERE. Let us have the essay read. It cannot be more faddening than such talk as this, and there could not be a more fit place to read it in than here where slavery reached its direst consummation.

When we had taken our seats near the spot where we conjectured the emperor must have sat, Milverton read to us the following section of his essay on slavery.

#### 6. THAT SLAVERY CAN BE DONE AWAY.

SOME way has been made in proving this proposition in the chapter on the needlessness of slavery: but more remains. If doing away slavery were now an unheard-of thing, the first experiment might be somewhat fearful, like the first experiment in sailing. "There are many tremendous things," says the poet, "but nothing so tremendous as man, who goes beyond the white sea with the wintry south wind, traversing the waves howling around him." Men have got over these terrors; and the sea, could it retain a keel-mark, would by this time be a beaten highway. The world, too, has grown old in the work of emancipation. There were the Greeks, having varieties of slavery amongst them, with

captives taken by the spear, and men bought with gold; with a merciful domestic slavery, rarely changed for freedom, as amongst the Athenians, and a fierce tyranny exercised over slaves chiefly bound to the soil, as amongst the Lacedæmonians. Where are the masters, where the slaves? Then came the Romans, with armies of slaves of all nations. These nations are the masters now. Then mediæval serfdom, apparently a very rigid system. The other emancipations may be traced to violent changes; but this serfdom gradually crumbled away.

Had a master, in any one of the above dynasties, been told that the slavery he saw was to vanish away, he would have sincerely thought that the world would come to an end then; that, indeed, there was no living without the exact system before him. Placing ourselves in the position of such a master, or of a modern slave-owner, we may see how he will honestly believe it absurd and hopeless to change the present state of things. What is to become, he exclaims, of the slaves, what of the masters, what of society? And, indeed, there is an impossibility about every great undertaking until it is done — or rather, until it is begun.

The modern slave-owners will say that none of these ancient cases apply, as the numerical difference between the dominant race and the slaves was never so great as it is now. But there are the British West India islands. As far as the question of population goes, emancipation would seem to have been a more difficult matter in these islands than it would be, for instance, in the American States. The population in Jamaica is short of 400,000, "of which more than 300,000 " are negroes, about 30,000 whites, and perhaps " 50,000 of mixed race."\* Now turning to the first American state I happen to think of, Virginia, the total population is 1,211,405; the slaves are 469,757, not near half; and the free people of colour are 47,348.† Then take Georgia, the population is 516,823; the slaves are 217,531, again not half; and the free people of colour are 2,486.‡ As far then as the relative numbers of slaves and free men are concerned, there appears to be no peculiar difficulty in emancipation in these states. If we extend this argument to

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\* See *America and the West Indies*, by *Professor Long*, G. R. Porter, G. Tucker, W. Wittich, etc. p. 58.

† *Ibid.* p. 286.

‡ *Ibid.* p. 297.

the whole continent of America, it holds good.  
 • “ The numbers are supposed to be nearly as fol-  
 “ low : \* ”

Europeans and descendants of	
Europeans . . . . .	26,000,000
Aborigines . . . . .	9,000,000
Negroes . . . . .	6,000,000
Mixed races . . . . .	7,000,000

But again, the advocate for the continuance of American Slavery may say, the cases are not parallel, the British West India Islands are colonies, far-off colonies ; our slave states are integral parts of the empire. This fact tells both ways : it might fairly be argued that the British could venture less to diminish any restraint in dealing with a colony, than with a part of their home-dominions. If the same advocate should say that the American people, the white people I mean, are less ripe for negro emancipation than the English were, that they have prejudices about colours which the English are free from, that may be readily granted. It may also be at once admitted in comparing modern with ancient slavery, that emancipation is much more difficult when the

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\* Ibid. p. 9.

racés are very different in appearance. And if the same advocate proceed to say that emancipation came on softly in old times, because it was not planned, but proceeded insensibly with the progress of other events,—that, too, must in great measure be conceded. I suspect, however, that the greatest difficulty which his clients could allege is one against the evil effects of which it is most in their power to provide, namely the much larger proportion of slave-owners to the rest of the white men in their country than in England, or in ancient States, and in the much greater political power of these slave-owners.

On the other hand, there are some advantages which the cause of emancipation will have in America. If we have committed any error in the mode of emancipation, they will be able to profit by it. Their land-owners are resident: their land is more occupied than the British West Indies was at the time of Emancipation: their command of labour is likely to be greater than ours has been.

I do not, however, say that emancipation is not attended with some peculiar difficulties in modern times, and that America has not her share of them. Indeed the present state of the

American people affords a great instance of the doctrine of compensation. With abundant physical resources, enjoying the results of the past labour and present leisure of a more advanced nation, it might seem that they had nothing to work out for themselves. Yet in this matter of slavery, there remains, I think, a greater work to be done by them, than the English have ever had occasion to attempt. I am not depreciating the labours of our own people. Their conduct as regards slavery is one of the best things that history has to tell of them : nor is their ardour I trust in any way deadened. Smollett says of one of his heroes, that “ if the eternal salvation of  
“ mankind could have been bought by one tenth  
“ of his possessions, he would have left the whole  
“ species in a state of reprobation, not willing to  
“ pay that price for them unless he could see in  
“ the bargain some especial advantage to his own  
“ concerns.” But in contrast to this amiable character, there are, I do believe, numbers of persons in England, who, if convinced that any sacrifice of worldly goods would ensure the abolition of slavery in any small province, would throw down all their possessions for this end, and commence their struggle in the world again.

And, as a nation, we may fairly say that we have often devoted our arms, diplomacy and finance to forward a cause, the humanity of which is its only charm in our eyes. Our efforts may at times have been misdirected—at times too we may have been enthusiastic when we should have been earnest—folly and fanaticism may have hung upon the wheels of this national effort—as on what great cause have they not? Still the popular feeling on this subject in England has been so deep and sincere that even the worldly statesman has been obliged to incline to it, and the philanthropist of whatever nation cannot but have approved of it. But, as I have said before, our proceedings in the matter are but light, compared to what the Americans will have to undertake—which indeed they have begun to undertake. There has been nothing to obstruct the full action of our pity. We have had no antipathies to conquer: with us the question was not one of terror and civil discord. We do not live with coloured people; and have not been brought up from infancy to believe them an inferior race. Our feeling for the African race, is like that which we have for the sorrows and struggles of some great man or people we read of in history.

Had we lived with them, we, too, might have wronged them like the rest. We are far enough off now to think lovingly and wisely in this matter. Many of the white Americans are not. And as their task is greater, so may be their triumph. The cause requires from them as from us prudent zeal, resolute watchfulness and masterly conduct: moreover it must have from them, what happily it needed not from us, a conquest over a much-cherished pride and the reversal of an early and deeply-ingrained prejudice.

Abolition of slavery was a hard thing with us, and will be harder with the Americans; but to throw one's self lazily back and say the thing is impossible, is as weak as it is untrue. Impossibilities recede as experience advances; and men walk quietly over many well-tilled fields which, in the childhood of their thought, were deserts or morasses, peopled with fabulous animals—the ends of the earth.

The above arguments have been mainly addressed to America, where emancipation will be most difficult. Nobody doubts that France with a slave population in her colonies under 300,000 can emancipate them without much difficulty;



indeed she is steadily advancing in that direction.\* In Brazil the free population is nearly equal to the slave; and in Cuba the slaves are calculated at one third of the whole population. Moreover in the dominant races of the latter countries, there is a more kindly feeling, I imagine, towards men of a dark shade of skin than there is amongst the Anglo-Saxons of North America; which feeling must give additional facility for emancipation.

As regards the negroes themselves, the possibility of their emancipation, that is, the possibility of its happening without any harm whatever to them, has been amply considered when discussing the question of their race and nature. They will work upon the motives that make other men work. The laws of supply and demand, or any other apparatus of political economy, will be found to act upon black as upon white nature. Nay even the finer humours by which we are touched will restrain or stimulate their exertion. There is an instance so curiously illustrating this, that though it is merely an individual instance, it

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\* Since the above was written, France has abolished slavery in her dominions.

deserves to be quoted. Two or three years ago the manager of a certain plantation in Martinique, suspecting that some of the cattle on the estate had been poisoned by the slaves, abridged them all of the usual time allowed for their private work, and even took away some of the hours commonly allotted for rest and sleep. New year's day came, a holiday always impatiently expected by the negro, but on this occasion, the negroes on this estate resolved to work the whole day; they felt themselves aggrieved by the treatment they had for some time received, and they would have no holiday: not even threats availed to drive them away; they worked till night and returned the next morning as usual to their work, without any words about it.\* Now, put the feeling of these negroes as low as it can be, say it

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\* A midi, le commandeur est venu rendre compte au gérant que les nègres travaillaient toujours, et ne voulaient pas rentrer dans leurs cases, pour y prendre un peu de repos; le gérant s'est transporté sur les lieux, leur a intimé l'ordre, à deux reprises différentes, de se retirer; ils s'y sont formellement refusés, il les a menacés d'employer la force (la gendarmerie), ils ont tous répondu: "envoyez-la chercher," et sans se déranger, ils ont continué à travailler jusqu'à la nuit; à la nuit, ils sont rentrés comme à l'habitude, et ce matin ils sont retournés aux champs sans mot dire.

is mere humour, the men who can work throughout their festal day for such humours, will work to feed their wives and children.

The impossibility of doing away with slavery is an impossibility for those alone who choose to make it so.

It is not necessary to my purpose to show how slavery might be done away ; but I may mention that if it were, I should certainly not pretend to put forward any simple definite plan which should claim the nature of a specific.

Men delight in neat systems and in reducing all human affairs into groups of facts, which may be dealt with according to certain fixed rules. This is at all times rather pedantic ; but in dealing with dead things, such as history for instance, it is perhaps excusable, and it is possible, because you have the facts before you, if not complete, at least no longer alterable. Moreover, a great many of the irreducible facts have dropped out, and those that remain adverse to your system may be omitted.

But I suspect that if a moral remedy can be put into a system, it is small : it is then a thing which can be contained, not which forms. More-

over such a large affair as slavery, having its roots in all parts of the earth and in the mind of man, is very different from a set of historical phenomena which can be arranged and systematized to any extent.

Throughout these essays I have chiefly sought to influence opinion on the general subject of slavery, considering that such opinion must rule the ultimate issues of the matter. The crisis will come perhaps in a way that no one can foresee. You cannot manufacture crises; but you can prepare for them. As regards slavery, who can venture to foretell which way it will go? But I am persuaded there are certain considerations which if translated into practical life, will render the way, whatever it is, easier; and whether slavery is to continue, whether it is to end by political convulsion, by foreign wars, or as I hope by gradual abolition (the masters concurring), it is certainly a good thing that white men and dark men should have less and less disregard for each other: and therefore it is highly desirable that questions concerning the two races should be carefully considered, if thereby baseless prejudices may be removed.

If we look back at history, how was the slavery

we are contending against first opposed? Who was its great opponent? The Church. Such men as Antonio Montefino, Las Casas, Viera, found in their religious opinions something which would not let them be at peace with the existing system of slavery. Sincere opinion must grow into action.

I do not mean to say that there are not many rules, suggestions and plans which might be offered with regard to the abolition of slavery; but merely that it is not wise to look to any one quarter for a remedy, or to suppose that there is any one remedy which will suit so multifarious an evil.

Some of those, however, who are immediately connected with slavery, may desire precise instructions as to what they are to attempt. It appears to me that if a person who had much considered any great subject, like this of slavery, were addressed by others who should say to him, We agree with you: this is an evil: and we are ready to assist in removing it. Can you tell us what we are to do? He would reply by saying, Who are you? Tell me what function you at present have in connection with this matter; and I may then hazard an opinion as to what you

might do; at any rate I can tell you what I would do if I were in your place: but be sure that there is a great deal which you will find out better how to do in dealing with the details which are your own, than I or any one not in the same position as you can suggest. Duty can seldom be made easy—even to discover. There is no little bottle of oil which poured upon the sea of human affairs will still the waves immediately; and the man who tells you he has such a thing, is to be avoided as a vender of quack medicines. Moreover, you must not expect more from books than they can give you. Wise conduct in any matter is not like what we used to call at college “book work,” but is a difficult problem, which book-knowledge, however, may greatly assist you in working out.

Having now declared that I have no specific remedy for slavery, and moreover intimated that I do not believe in the existence of any such thing, I may add that if I had to address some of the parties in whose hands the question of dealing with slavery lies, I should speak to them in the following manner.

In addressing a British minister, I should say I have not come to any conclusion about the policy

of continuing our cruizers on the coast of Africa ; I am not prepared to pronounce an opinion on that difficult subject ; but I am quite certain that much good might be done by means of diplomacy with the states who are now the most concerned in slavery. I should remind him of Burke's opinion, who said " He was convinced the true " origin of the Slave Trade was not in the place " it began at, but in the place of final destina- " tion." I should tell him that by means of diplomacy he might further one of the most feasible schemes for diminishing the force of slavery ; namely, by persuading the Spanish, Portuguese, and Brazilian governments, to insist upon such a registration of slaves as would show whence they came from, and tend to prevent any addition being made to the number of slaves by means of the Slave Trade. The plan of calling upon the master to prove the legitimate slavery of his slaves has been suggested in modern times by one of ourselves,\* and insisted upon by the Spanish government three hundred years ago, when laudably endeavouring to legislate with humanity for the Indians. As statesmen and men of business

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\* See Mr. Turnbull's "*Cuba*," c. 17, which well deserves the attention of all persons who care about the subject.

are fond of accuracy, it will be advisable to give the very words. " And with regard to " the slaves made in war, if the possessor should " not prove that the Indian, whom he has as a " slave, was taken in just war, and that the orders " and forms appointed by the king have been " kept and fulfilled, he shall be pronounced free, " although nothing can be proved by the Indian " himself, so that the proof shall lie upon the " owner and not upon the Indian (*de tal manera " que la probanza se cargasse al possessor, y no al " Indio*) and although he shall have been branded " with the iron, and the owner shall have bills of " sale or other documents of title."\* The introduction of such a principle as that contained in the foregoing ordinance, would no doubt be most serviceable in mitigating and restraining slavery.

To the Portuguese government our minister might address himself, not as if he were suggesting to them for the first time reasons of humanity and policy for putting down slavery, but only as improving upon and furthering the means which have already been submitted to the Queen of Portugal by her own Government.†

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\* *Herrera*, Hist. de las Indias, dec. 8, lib. 5, cap. 5.

† " The glory of continuing the great undertaking commenced



With the Brazilians our minister might make the carrying of this project of registration a matter of distinct treaty ; and, amongst the arguments with which he might ply that government, he might suggest to them that they would do wisely to make their polity with regard to slaves different from that of the Southern States of North America, so that servile insurrection, if it ever takes place in those states, may not spread to them ; and that their security with regard to their own slaves may make them more able to repel any attack.

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“ by King John the Second, was reserved for your Majesty. The  
 “ civilization of Africa, of which so many powerful nations have  
 “ despaired, is more feasible to the Queen of Portugal, who holds  
 “ in her hands the key of the principal gates at which it can en-  
 “ ter, and whose authority is obeyed in various parts of that vast  
 “ continent, at distances of more than two hundred leagues from  
 “ the sea ; and as it was possible for the former sovereigns of Por-  
 “ tugal to open roads for civilization, a step which no other prince  
 “ had ventured upon, so it will be possible to make that beneficial  
 “ plant thrive and flourish in those regions.

“ As an indispensable preliminary to any measures which, for  
 “ this great purpose, your Majesty in accordance with the Gene-  
 “ ral Cortes, may take, your Secretaries of State have the honour  
 “ to propose the following project of a decree for the entire and  
 “ complete abolition of the slave trade in your dominions.”

Foreign Office. (Signed by all the Ministers.)

December 10th, 1836.

See *Portuguese Possessions in S. W. Africa*, vol. i. p. 22 of In-  
 troduction.

If I had now to address an American planter, perhaps a more important person in the matter than any British minister, and he were to tell me that he sincerely desired to remedy the present evils of slavery, I should say to him that he might begin by improving the condition of his own slaves. Let him fix shorter times of labour for them ; and provide them with good medical advice, good habitations and sufficient diet. Let him give his negroes something to dispose of in their extra-time, buying their services at "hurrying time" by piecework. Let him keep accounts to show that humanity answers economically. Let him introduce free labour wherever he can. If the reading and writing part of the education of negroes is jealously forbidden, at least let him have them instructed in some manual arts. Whenever you make them do anything that free men do, even if it be but to play at games, you tend to make them more civilized beings and to break through the prejudice of skin. If the planter has a seat in the Assembly of his State, he may surely introduce measures for the personal protection of the negro, who seems at present to be worse off in this respect than the Roman slave was. This

planter will have great weight if his estate is known to thrive, his negroes rarely to run away, to live longer, and to work more effectively than those of his neighbours. Gradually he might attempt bolder things. He will probably find more support than he has anticipated. In every system of things, hard and solid as it seems, there are secret doubters and dissentients. In the most Papal times, here and there were people who thought for themselves in Church matters; so in slave states, there may be several persons who if they heard doctrines about the treatment of their slaves contrary to the received practice (those doctrines being propounded by one of themselves) might give them a favorable hearing. He might venture to argue in the Assembly in favour of education for the negroes, and if so might ask his brother planters what they get now by not allowing education. Possibly as a temporary means of police it is not unwise. Still for the future what is it? The highest it aims at is the *status quo*. But is there not danger in the exact equality of knowledge and condition amongst a servile population? What any one wishing well to America would desire, would be to raise up a class in the slave states between the master and the slave. There-

fore for that end it is not desirable to scout free blacks from a slave state or to check education amongst slaves.

It is hardly for me to suggest what further efforts in behalf of negro emancipation the individual planter might make in the Assembly to which I suppose him to belong ; but in all that he does I would have him turn his thoughts from " the ignorant present " and consider what are likely to be the changes in condition of the population whose welfare he is anxious for. That some change is necessary he has already agreed with me in thinking.

The present slavery in the southern states of America might end in some such state of things as that in India, where the great bulk of the people have an interest in the soil, but are bound to pay rent, and are governed by officers of the dominant race scattered here and there. True it is, that in the case of India, the government is the landlord, but there being an identity of interest amongst the individual landlords in the slave states of America makes the general body resemble a government. The objection to this scheme is the want of capital for the labourers. Still there are not wanting analagous cases where a similar diffi-

culty has been met, as may be seen in works on the nature of rent.

I confess myself I have no expectation of the above being the course things will take; but should rather look forward (if it is to be a peaceable transition) to that happening which has happened before in many states, namely a gradual development of classes with different occupations, purposes and powers, springing from the great and at present unformed masses of the people. In this way lies the greatest chance to secure freedom and civilization; and if the planter I am speaking to is aware of this, he will be constantly aiming at producing differences of position and education, in those under him, in order to provide the means of future security and improvement.

It is with such a view as this that I should ask him to come closer to me, that I might say in a whisper (as it might scandalize him less than if I were to say it aloud) that if I were he, I would seek to ally myself with those who had in their veins some of the blood of the race which forms so large a part of the inhabitants of the country. All wise conquerors (Romans, Normans, Spaniards) have done what they could to produce ties, not to shun them, with the subject race. I know well the ob-

jections that would be taken in the particular case here considered : but surely in those instances where such objections do not hold good, where the individual of what is called the inferior race is manifestly not an inferior individual, and where the obstacle to intermarriage would be only one of race ; then the great rule, that the dominant race would be wise in allying themselves with the subject race, applies and should prevail.

Lastly, I should beg him to keep a well-balanced mind between hoping too much from his individual efforts, and on the other hand being too easily dejected by the failure or incomplete attainment of his wishes. Let him say to himself, as I do now, It may not be given to any one man to do much in a great matter like this of slavery ; but doing some little of what he can, he may feel thankful that the final issues of it are in the hands of a Power with whom " A thousand years are " but as yesterday," and who has never denied the name of " His children " to any portion of the human race.



After Milverton had ceased reading we were silent for a time. Knowing that he had been long employed upon this subject of slavery, and having myself been often consulted by him upon various points connected with it, I felt as though we were both losing an old friend in coming to the conclusion of this series of essays. I breathed a silent prayer for the success of any good thought or suggestion there might be in the work. At length Ellesmere broke the silence.

ELLESMERE. You are quite right, Milverton, in not pretending to give a specific remedy for slavery: indeed it is so sensible in you not to have attempted anything of the sort, that I am quite sure you must have borrowed the idea from me (I dare say unconsciously); and if every philanthropical writer of books had a shrewd worldly man at his elbow, and listened to him occasionally, a great deal of human misery would be prevented. Be thankful that you are furnished with such a useful commodity.

LUCY. I am sure we must all be very thankful to Mr. Ellesmere, considering the follies he preserves us from: he does not suffer us to be long in his debt though, without reminding us how much we are indebted to him.

DUNSFORD. I hope we shall have some more essays from you this next summer, Milverton.

MILVERTON. I hope not. But I shall be delighted

to assist in listening to anything which you, or Ellesmere, may want an audience for.

ELLESMERE. You are very kind ; but don't expect any essays or discourses from me. Authorship is the last trade I should think of taking up. If nothing else remained for me, I should adopt in preference a calling which has many charms and few responsibilities. I should hire myself out as one of those men who carry advertising boards, like tabards, behind and before them ; and whose only duty it is to perambulate crowded thoroughfares in long line. This would be very superior to making a living by literature. I should not even wish to be the first man of these tabard-bearers, because he has to exercise his mind a good deal in making choice of the road to go. An objection occurs to me ; but there is no form of human life perfectly felicitous : and that is, that I could not, in duty to my employer, lean otherwise than sideways when I wished to rest, in order that both tabards might still be seen. This however is but a trifle. If any ideas came into my head during the long walk of the day, I could put them down in the evening and publish them, if I liked, but I should not expect to live or thrive by so doing.

MILVERTON. Your jesting, Ellesmere, has a good deal of truth in it. I suspect there is an utter fallacy in the notion that literature is better provided for, now that it has what is called the Public for a patron, than in former times, when it depended more upon individuals. The public like occasionally to hear an amusing story, and will pay for such a thing, though not exorbitantly even



for it, considering what a good thing a good story is and how difficult it is to make one: but, for the most part, how utterly incompetent they are, and ever must be, to appreciate laborious research or earnest thought of any kind. I have often thought, dividing my subject after a fashion known in the House of Commons, that there are three sources of literature. Some books are written, not because the authors want to write, but because they have something on their minds to say and must say it: these books are few; and, as a general rule, neither rewards nor punishments have much influence upon their authors. Then there is a class of works which we may call spontaneous: written by genial men who see things clearly and can tell them. Reward has a great effect upon such writings: the public clamour for them; the wheels of the press do not rest; the substance is worked with less and less care and the materials become scanty; mannerism is put on, and that which was "meant for mankind" is given up to present partizans. Here the public is, if not too kind, at least too indiscriminate in its kindness; and it were to be wished that in some mysterious manner the coin of different people should differ in value according to the sense of the people—that the silver of the judicious reader should turn into gold, that of the foolish into copper. Even then I am afraid pecuniary criticism would be very incomplete, as the copper judgments of the many would still amount to so much more than the golden opinions of the few, that their presence or absence would not be of much importance.

ELLESMERE. A good idea, though! It would be one

way of constructing a Utopia, that money should somehow or other take its value from the hand that paid it. Now, Milverton, for the third class.

MILVERTON. Oh, those are the slighter works of all kinds which are not written imperatively, or spontaneously, but as matters of business, or at any rate from humbler motives than the others. These are to be much influenced by reward. But who is to reward them judiciously? The difference between executing these works (which are very important in the education of mankind) in a first-rate manner and in a careless manner is very great. To do even a slight thing well requires much time, attention and honesty: and to find out that it is done well, or ill, requires patience, fairness and some knowledge. Hence the honest writers of these works often find the careless public a very unkind master: and in short the sum and substance of all that I have to say upon the subject is, that literature does not hold out any safe reward; and if I were advising a person whose heart was set upon such things as reward, I should perhaps agree with Ellesmere in recommending a tabard-bearer's life, as likely to be more advantageous than a literary one. I myself should prefer sweeping a crossing; but this is a mere matter of taste. I need hardly tell you that my being more willing to be a listener than a preacher in the course of next summer, is not exactly founded upon any of these grounds which Ellesmere has staked his inclination for literature upon.

ELLESMERE. No: I dare say not. Perhaps you would like to learn something yourself. I suppose men

who are always writing books become very ignorant. Besides, you live for your friends so much more when you are not writing. If anything occurs to you, come and tell me. I should think so much more of it, if it were not to go into a book.

LUCY. How very selfish you are, Mr. Ellesmere.

DUNSFORD. You need not be alarmed, Lucy; there is but small chance of our friend here resting too much. There will always be something going on which he will be anxious to influence in some way or other, and he will take up his pen as the weapon he knows best how to use.

ELLESMERE. Then it is a hopeless case; and it will be in vain for me to point out to him the disadvantages close-following on the use of that fatal weapon. You might as well attempt to stop Don Quixote when armed cap a pie, on horseback, and going out to fight injurious windmills, by claiming his attention to details about the poultry-yard at home. I can understand, too, the pleasure of attempting to persuade or convince anybody about anything. I feel that myself; but then I am always paid for it.

MILVERTON. Ah, well, Ellesmere, there is one delight you cannot take away from literature—the sympathies it evokes and the friendships it creates. By its aid, across wide seas and from the very depths of time, men stretch out their hands to one another, being brethren in soul. If to think the same of the Republic (*idem sentire de republicâ*) has always been considered a stern bond of fellowship, what must be that communion which arises

from agreement on matters of deeper concern than any politics, and still more perhaps from that harmony in the lighter touches of thought, expression and feeling, which constitutes the very essence of personal friendship. With men whom we have never seen we may thus have a dear and intimate communion; and could these friends from afar enter the room, though it might be in a strange garb and speaking a strange language, we should welcome them at once as old friends, and should already think we knew many of their most familiar ways.

ELLESMERE. Airy fancies! but unanswerable, I suppose, as there is not substance enough in them to be met by an answer. May they do you all much good.

I did not like to remind Ellesmere of anything that could be painful to him, and therefore I did not say what was in my mind, of how the resemblance of one child to another had brought back into his mind reminiscences and "airy fancies" which yet had touched him deeply.

It was now time for us to go. We rose from the eminence where we had been sitting, and took a last long gaze at the scene before us. At my age and with my calling, I naturally look at anything I see on a journey, as if it were for the last time I should see it. Milverton's recent state of health may have suggested the same thought to

him. Lucy looked with the glad eager gaze of youth. At last we turned to go away. I heard Milverton say to himself "It will pass away as this has done; and men will only see its decrepit monuments." I knew what he was thinking of, and joined with him in wishing fervently that what he prophesied might come to pass.

As Ellesmere and myself were obliged to be back in England by a certain time, which was near at hand, and as Milverton was still unable to travel rapidly, we left him at Trèves, and resumed our journey homewards. He entrusted me with his manuscripts, which I have edited faithfully.

I find that the *Essays and Conversations* of this year are of greater length than the former ones: I hope, dear reader, you have not found them tiresome; and, even if you have, perhaps you will bear kindly with them, in consideration that you are not likely to be troubled in the same way for a long time again, if ever.

END OF THE SECOND BOOK.

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C. WHITTINGHAM, CHISWICK.

